THE WINCHCOMB-PAPERS REVIVED.

Wherein are contained some particulars concerning

The { Government of the Church. / Liturgy and Forms of Prayer. / Ordination and power of Ministers. / Administration of the Sacrament, &c.

For the use of dissenting Brethren.

Veritati & paci.

LONDON,
For *John Barksdale*, *Newstreet*, Five Bells. 1675.

THE

VINCENNES COMMANDERS

REVOLVER

Victoria Regia

Flower and Leaves of Victoria.

The Orders and powers of Military Officers.

(Administration of the Sacrament, &c.

For the use of Officiating Brethren.

S. Augustinus de fide & oper. c. 5. tom. 4. p. 13.

Cum sive per negligentiam præpositorum, sive per aliquam excusabilem necessitatem, sive per occultas obreptiones, invenimus in ecclesia malos, quos ecclesiasticâ disciplinâ corrigere aut coërcere non possumus; tunc non ascendat in cor nostrum impia ac perniciosa præsumptio, quâ existimemus nos ab his esse separandos, ut peccatis eorum non inquinemur; atq; ita post nos trahere conemur, veluti mundos sanctosq; discipulos, ab unitatis compage, quasi à malorum consortio segregatos. Veniant in mentem illæ de scripturis similitudines & divina oracula, vel certissima exempla, quibus demonstratum & pronuntiatum est, malos in ecclesia permixtos bonis usque in finem seculi tempusq; judicii futuros; & nihil bonis in unitate ac participatione Sacramentorum, qui eorum factis non consenserint, obfuturos.

The Review.

THat which at firſt gave life to the following *Papers*, is the cauſe alſo why they are now *revived*: namely, the conſideration of many evils done to the Church of *England*, by the overbuſie actings of ſome men that ſtile themſelves, *Paſtors of Gathered Churches*; who, while they gather a few, ſcatter many. There is a ſhort, but ſad *complaint*, which I have lately ſeen, written in the name of many thouſands of this *Country*, to this effect. 1 That 'in ſeverall great Pariſhes, Market Towns 'and other, Miniſters are placed, who own 'but a very few as Members of their 'Church, and preach judgement to the reſt, 'and deprive them and their children of the 'Sacraments, and other Miniſterial Offices '(yet receive the profits) and account them 'but as Heathens, except they will enter in-

'to their private Covenant. 2 That the 'ſaid Preachers wander abroad with their 'Diſciples after them, invade other mens pa- 'riſhes, diſtract the people, and alienate 'their mindes from their lawful Paſtors. '3 That they ſpread (under pretence of 'preaching Chriſt) very dangerous opini- 'ons againſt pariſh-Churches, and pariſh- 'Miniſters, and againſt that order and Go- 'verment that ought to be reſtored to the 'Church of God. 4 That the ſaid preа- 'chers pretend to be the men, by whoſe fa- 'vour or diſfavour other Miniſters muſt 'ſtand or fall: Whoſe Ordination they call 'Antichriſtian, and have a deſigne to plant 'their illiterate followers (whom they *ex-* 'ercise to that end) in their places. Theſe and the like grievances we hope Authority will in time redreſſe: In the mean time, it is the duty of Miniſters that are left of the old ſtock, to teach the truth and warn the people of theſe errors: To which purpoſe the following Papers are not of no uſe. In the Review whereof we ſee the ſubſtance of them may be referred (chiefly) to theſe Heads.

Of

Of { *Church Government.*
Publick Prayers.
The Miniſtry.
Communion.

And of theſe we ſhall note ſomething in relation to the printed Papers.

1. For *Church-Government* I cannot blame the *Reſpondent*, who had lived under the form of Epiſcopacy, to own that ancient way. He denies it not to have been ſubject unto faults and errors by the miſcarriage of perſons employed; whoſe faults, if they ſhoud be charged likewiſe upon other Governments, no form, neither Civil nor Eccleſiaſtical, would be of any long continuance. I ſuppoſe it were *a good Reformation*, to make ſome amendment in the *Eccleſiaſtical Lawes* (as about the abilities required in perſons to be Ordained, *&c.*) and to bring up the *practice* of the Church to the Laws. That Epiſcopacy is not to be caſt off, we the Ancients, *Ignatius* and little reading in are verily perſwaded by our other, and by what we find in our own beſt Reformed Divines. No more need here be named but *Zanchy* from beyond ſea, and Biſhop *Davenant* at home (whoſe words you have in the Teſtimonies) Biſhop *Davenant*

(a man worthily much esteemed by all parties) saith, *that among many Presbyters, that administer the Word and Sacraments in some one City, there was one by the Apostles themselves, set over the rest, and (indowed) with a certain singular dignity and power. And it is manifest, these Bishops thus established by the Apostles authority had their successions in the same Cities by a continual order.* And *Zanchy* saith, *That in the Protestant Churches are not wanting Bishops and Archbishops indeed and in effect: But the good Greek names being changed into bad Latin, they call them Superintendents and general Superintendents. And where these names are not, yet there are wont to be some prime men, who have almost all the Authority. And why should we contend about names, when we agree about the thing?* I will onely adde upon this first Head, what I hear is not displeasing to the Presbyterians, I wish it may not be to the Independents (*whose chief Argument from* Mat. 18. *for the power of the Congregation, is answered by considering, that matters seem to be referred to the people, because they passed at their assemblies, though under censure of Bishops and Presbyters.* See page 112.) Namely the judgment of that most Reverend and learned Primate, Dr. *Usher*, now with God: who in four Articles lately printed, hath reduced

duced Episcopacy to the form of Synodical Government. The summe is this, ‘ 1 That ‘ in every parish the Rector with the Church-‘ wardens note the scandalous and admonish ‘ them. 2. That they present the obstinate ‘ to the monthly rural Synod, consisting of ‘ the Rectors of that part assembled under the ‘ Suffragan there to be censured. 3. That ‘ the Acts of the monthly Synods be revised ‘ once or twice a year by the Diocesan Sy-‘ nod, consisting of all the suffragans and ‘ some choice Rectors assembled under the ‘ Bishop. 4. That further Appeal may be ‘ made, in case of grievances, to the Provin-‘ cial Synods, &c.

This is a way of conjoyning *Episcopal* government and *Presbyterial* into one: which might happily content all sober Christians, so as Church-affairs should be managed (to borrow words from the royal pen) neither with tyranny, impurity, nor popularity: neither Bishops ejected, nor Presbyters despised, nor people oppressed: *Whom God hath joyned together, let no man put asunder.* So much of the first Head.

2. *For Publick prayers.* I see no cause to dislike that which is (among the following testimonies) cited out of *Mr. Calvin*'s Epistle to the Lord Protector, wherein he saith,

I very much approve a certain form of prayers, from which it may not be lawful for the Pastors in their function to depart; for these reasons, that help may be given to the unskilfulnesse of some: that the consent of all the Churches may appear; that the levity and uncertainty of some men alwaies affecting novelties, may be regulated and restrained. Yet neither doth *Calvin* here, nor do any of us deny a grave, modest, discreet and humble use of Ministers gifts, even in publick, the better to fit & excite their own and the peoples affections to the present occasions. But that any mens private & single Abilities should quite justle out the publick forms of prayer, composed by the joynt Abilities and gifts of Godly learned Governours of the Church, this is that we cannot allow of. Neither do we conceive the spirit of prayer to consist so much in utterance of words, which is but a gift of edification, as in stirring up the Graces of faith and humility, and other gifts of sanctification, wherein the very life and soul of prayer consisteth. And certainly he that saith, that short comprehensive prayer (justly called *The Lords prayer*, because he framed it for his Disciples) with an understanding, devout and faithfull heart, prayes very spiritually, very acceptably, and powerfully. Concerning

cerning this prayer, I cenſure it as too yieldingly ſpoken, which is ſaid in the firſt Letter, as if the words might be laid aſide and omitted, the ſenſe being kept: When as, in my opinion, it is an honour to our Saviour, and a good mark of his humble and faithful followers, to keep not the ſenſe onely, but the very form of words which he hath commended: Nor can I ſee any reaſon why ſo many in theſe times do omit the form, as if that omiſſion were now become a diſtinctive character, whereby the moſt godly preachers and moſt Reformed Chriſtians might be known. But enough of this.

3. As to the Ordination and power of Miniſters, that Text (*Tit.* 1. 5.) inſiſted on in the Diſpute (adde *Acts* 14. 23.) plainly ſhews the *Apoſtolical practice* of Ordaining Elders in every Church; and in ſucceeding Ages a ſucceſſion of Chriſts Miniſters was preſerved by the like Ordination, as *Eccleſiaſtical Records* do abundantly witneſs. That Churches parochial ſhould be filled with thoſe that ſet up *a new or no form* of worſhip, and miniſter holy things before they have received *holy Orders*; this I think was never heard of in our land, before theſe our times; and what the conſequence will be, we have great cauſe to fear, even the overthrow of

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all Religion, and the introducing of Atheism and prophaneſs among our people. Thoſe words in the late *Mournfull Complaint*, preſented to ſome Parliament men, are to the purpoſe: *You have placed in many of our Churches, and given the Tithes, and other profits belonging to the cure of ſouls, to men that refuſe to take any ſuch charge upon them, and who are ſo far from having the affections, or performing the duties of faithfull Paſtors to us, that they do profeſſedly diſown any ſuch relation, and conſequently all the duties thereunto belonging: Thence they neither Baptiſe nor Catechiſe our children, nor do they adminiſter the Lords Supper in our Congregations, our ſick and feeble perſons they viſite not, nor own it as a duty incumbent on them to take care for our ſouls.* Theſe Miniſters I conceive, being not Ordained, believe their miniſterial power to reach onely to thoſe ſelect perſons that are in Covenant with them, and ſubmit to their Church-way, as if the ſaid power were received from the perſons that conſent thereunto. Thus have we Miniſters that are *Preachers* to thouſands, and *Miniſters* (as themſelves ſay) to ſome few gathered out of the multitude; the reſt of the multitude in the mean time remaining (according to their opinion) almoſt in the quality of meer Heathens and Infidels: and if they

be not such, this seemeth a way to make them so. For, being not owned as Brethren by the gathered Church, and having good reasons not to come into their communion, they are in many places destitute of divine ordinances, without publick Prayers, Sermons, Sacraments, and in a ready way to loose Religion altogether. But why do they not come into the Preachers placed among them by Authority? Because they believe those Preachers, however settled by the civil power, have not received the sacred Office by lawful Ordination: For we may easily distinguish between the *Office* and the *place* wherein the Office is exercised. Preachers and Ministers are placed, and confirmed in their places by the Magistrate or Civil power, but they receive their ministerial Office, or spiritual function by lawful Ordination, and laying on of the hands of the Presbytery. This is called the Power of Order, derived, not from the Magistrate or Prince; not from the people (they cannot give what they have not) but from Bishops and Presbyters, who also have received it from their Predecessors. The *Ministers, Servants, Officers* and *Embassadors* of Christ, must have their Authority and Commission from Christ, either *immediately*, as the Apostles had, or *mediately* by the hands of

of Elder *Miniſters*, as the lawful Miniſters of our time have; nor may any take this honour unto himſelf, but he that is thus called of God. The people indeed may be ſaid to *Call*, that is, to *invite* and intreate *Miniſters* to come unto them, but their *Calling* or *Function* is from God. The Lord of the harveſt *ſends* in the laborers; the great Shepheard *ſetteth* Paſtors over his flock; the Maſter of the Family *appointeth* Stewards for his houſhould to diſpence unto them the *Myſteries* of God.

4. For the adminiſtration of the holy Sacrament, that ſuch as have not received the *power* before mentioned by lawful Ordination, do not adminiſter the Sacrament to all, we will not blame them, becauſe we conceive they have not power of miniſtring to *any one*; but that they condemn the *lawful Miniſters* for miniſtring unto the people of their *Pariſhes*; the ſacred things which cannot rightly be denied them, this we may complain of. In the above-cited *Mournful Complaint*, among many other *ſad* paſſages, we finde theſe words: *You permit us not to celebrate the memory of our dying Saviour in the Sacrament of his laſt Supper, and ſo deprive our ſouls of that heavenly food, that our dear Lord hath with ſo much coſt provided for us: We*

would after many ſad violations, renew our Covenant with Chriſt, and engage our ſouls more firmly to him, but you will not permit us. You complain of the looſeneſſe of our ſpirits, whileſt you withhold the bonds that ſhould knit us faſter unto Chriſt; you complain of our weakneſſe in reſiſting corruptions, whileſt you withhold the food whereby we ſhould be ſtrengthened; you complain of ſciſm, ſtrife and diviſion, whileſt by you the ſacred pledge of Union is detained from us. Surely, I had rather the Church-gatherers ſhould blame the Miniſter for his *indulgence* to the people, than that the people ſhould have cauſe in this manner to complain of his *ſeverity*; but the golden mean is to be inquired for. And this is diſcovered in the enſuing Papers; where the Author endeavours on the one ſide to avoid the *preciſeneſs* of ſome, that admit to the holy Table onely ſome *few* perſons choſen out of many hundreds; and the *looſneſſe* of ſome on the other ſide, who admit hundreds and exclude not ſome *few*; namely, ſuch as are ignorant and ſcandalous, ſuch he would have *noted*, kept back and avoided, if after due admonitions they will not be amended. Whoſoever ſhall peruſe two of the following Papers, the firſt entituled, *A reformed Congregation*. The ſecond, *The Congregation of S.*

will acknowledge the Author to be no favourer of ignorance and ſcandalous living, but one that is ſtudious to advance and increaſe knowledge and piety, and to procure and maintain good Order. The more cauſe have I to note either the want of charity, or want of care in that Writer, who in a certain *Preface* hath ſnatched the Argument out of the Letter *May* 26 and contrary to the Authors minde and the many expreſſions in the Book, put upon him this Theſis, *That the ignorant and ſcandalous muſt be admitted to the Communion*: For it is one thing to adminiſter the Sacrament in a Congregation, *though mixt*, *i.e.* though after your diligence in doing your part, there be a mixture of good and bad, as there will be while men are men; and it is another thing to adminiſter careleſly to all ſorts, without preparation, without obſervation, without ſuſpenſion of ſuch as the Miniſter is aſſured, are uncapable of receiving any benefit thereby. That the fear of a mixture is not reaſon enough to forbear the Sacrament, is (we ſtill believe) evinced by ſome (at leaſt) of thoſe Arguments. How they are perverted by the Repenter, the impartiall Reader will eaſily obſerve, if he pleaſe to compare the places. I will here mention onely the laſt. *As we offer*

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the Covenant to All, so must we offer the Seal to All, that do outwardly submit to the Covenant. Out of these words the Repeater frames this Argument: *The Covenant must be offered to all; Therefore the Sacrament must be offered to all, even to the ignorant and scandalous*: Leaving out the qualification added to *All* in the Letter; namely, *that outwardly submit to the Covenant*, by which he might if he had pleased, have understood, those *that professe faith and repentance*, and *outwardly* or in the eye of their neighbours, are not rebellious against good counsell and admonition. If profession of faith and repentance, that is, a voluntary subjection to the Gospel be not the proper Quality of a *Receiver*, what is? And when shall Ministers perform their duty of administration, if they must behold first the work of Grace wrought in the heart of every Receiver? Let the Minister instruct, exhort, admonish his people; let the people also exhort, and admonish one another, yea let them *separate and gather* as long as they will: yet still there will be a mixture: Perfect purity is reserved for heaven. Labour for purity, labour for perfection we must, but in the way of charity and humility, in the way of peace and order. The Congregation not of negligent, but of faithful Ministers in Parish-

Churches was the thing undertaken by this Respondent, who whilest he labored to compose the difference by *private conference*, was unhappily engaged to a kinde of *publick Dispute*, wherein the Reader will quickly finde a great fault, *wandring from the Question*, and he will find as easily where to lay the blame. However, it may pass among the *scuffles* of our time, not the worst. In the *Relation* we know not of any wrong done to the Opponents, with whom the Respondent wisheth no more contention, but what shall pursue *Truth and Peace* with the swiftest foot. For he is not glad to see the divisions of *Protestants* and *Papists*, muchless of *Protestants* among themselves; least of all, of *English Protestants* striving to the ruin of our Mother-Church.

All good men will joyn in Reverend Doctor *Bernard*'s most charitable wish, That such as do consent in substantials for matter of *Doctrine*, would joyn in *Discipline*, and not let private interests and Circumstantials keep them thus far asunder.

I conclude with the words of an honorable and religious person: *This therefore is the best and surest way, because we are all apt to be deceived, to be sincere in our disquisitions, modest in our determinations, charitable in our Censures,*

and

and apt to communicate in things of evident Truth and confessed Holiness.

Mar. 25. 1657.

Post-

Poſt-ſcript.

THe *Reſpondent hath been heavily cenſur'd for what* he ſaid, *at the end of the Diſpute, concerning* Univerſal Redemption [*vide* Epiſt. *Davenantii* ad *Duræum.*] But he ſaith, *he will change his Opinion, when he ſhall ſee the following Paper of that Title ſolidly anſwered. Mean while, he hopeth he ſhall* (by Gods Grace) *patiently endure the loſs and diſpleaſure, that in theſe times attend upon that and other wholeſome Doctrines.*

The Preface.

THat the patient Reader may see the first Rise of this Dispute between Mr. Barkisdale of Sudeley, and Mr. Helme of Winchcombe, we must return into the memory of that time, when, not long after Mr. Helme his coming to that Church, he desired the aid of his neighbouring Ministers to preach in their turns a Lecture there. Mr. Barkisdale was of all men most ready (being the nearest neighbour) to co-operate in a work tending to the benefit of that old Town, and I have heard him say, he should be very unmindfull of the good example of his Father and eldest Brother, that are gone before, if he should not in his way also study the good of that place of his Birth: and it is Poverty only, which like an armed man keeps him off from being an instant benefactor there. He had the more hope of this design, because Mr. Helme was then look't upon, not only by those of the Parish that brought him thither, but by others too, even those of a contrary

trary Interest, as a man diligent in his calling charitable to the poor, fair-condition'd in his behaviour, and moderate in point of religion. So that, as yet, the people of all sorts heard him gladly. Mr. Barksdale was the more confirmed in his good opinion of his Moderation, having in familiar conference heard him much commend Mr. Baxter and his writings, a man indeed worthy of much commendation, especially for his great love and study of the Churches Peace. God direct him and all others in the right way unto it. Well, the Lecture began, Mr. Collier of Blockley (one whom Mr. Barksdale professeth to honour for his Christian temper, and the lovely Graces he hath observed in him,) being the first preacher; and, I remember, before he came, Mr. Helme entertained the Hearers with expounding of the beginning of the 122. Psalm, I was glad when they said unto me, Let us go into the house of the Lord. Which sudden exercise of his was so well approved by Mr. Barksdale, that some dayes after (being a little given to the Muses, because of his daily conversation with some young Gentlemen-Scholars that live with him) he sent Mr. Helme this following Anagram:

HELMIUS

Helmius *ad populum vicinos dicere Fratres*
Vultne? Docere poteſt Ipſe ſuum melius,
Qui bona, *qui* bene *jam docuit*, meliora *docebit*
(*Ni fuerit populus non melior*) melius.

The next turn was aſſigned to Mr. Barkſdale, *who brought with him his friend Mr.* Towers, *and obtained leave for him to preach in his ſtead. One of his reaſons was, that he might ſhew Mr.* T. *to his friends in that place, and bring him into acquaintance with them. For if you know Mr.* B. *you know him to be a lover of all learned men, and very glad of any opportunity to ſerve them, either by himſelf, or by commending them to his more able friends. Mr.* T. *having learnedly ſupplyed the place, the chiefeſt of the Auditors after met at an Ordinary: where* Mr. Helme *ſignified his diſlike of ſo much Greek in a Sermon, and of the Preachers concluding his prayer with the* Lord's, *uſing this phraſe before it,* meekly kneeling upon our knees. *This laſt cenſure was nothing pleaſing to the company, who were all well affected to the Orders of the Church, and particularly a Miniſter of note in theſe parts,* Mr. M. *a little man, but full metall, fell ſharply upon* Mr. H. What, ſaith

ſaith he, reject the Lords prayer! I come no more into your company. *And I think, he was as good as his word.* Mr. T. *ſoberly ſaid as much as was fit for the time and place in defenſe of himſelf, to the content of the worthy Gentlemen and the reſt preſent.* Mr. H. *deſired, that any man of a different mind from him, would ſend him his thoughts in writing. And this was the occaſion of*

The firſt Letter of Mr. B. *to* Mr. H.
Junii 13. 51.

SIR, My reſpects remembred, I take leave to trouble you with this Paper, fearing leſt the Diſcourſe that paſt on Tueſday create ſome further unneceſſary diſpute. For preventing whereof, it will be good, I think, to mark what is the meaning of both parties. I conceive, 'tis this: You lay by the Lord's prayer, not as if you did not hold it to be a prayer lawfull, yea and commendable to be uſed in the prayers of the Church (ſo the Divines of the Aſſembly call it p. 18. 19. of the Directory;) And you would have people know, that we may pray very acceptably, though not in thoſe very words. And ſo, whereas it is conceived ſome have ſet up that to the diſadvantage of other prayers, or perhaps been a little ſuper-

ſtitious

stitious in honouring the former, you would bend the stick the other way, and by omitting for a time the use of the words, (though you keep the matter still) teach people to regard the sense as the onely thing. Wherein you are not, I think, opposed by the other side, who hold the prayer to have been used by Christ's appointment, by the Disciples, and fit to be used by us: (How can this be denied?) yet do not deny but the words may lawfully be omitted, and the sense kept. And surely, it were a very great restraint of Devotion to confine it to any Forms whatsoever; my particular necessities being not particularly provided for by the forms of any other. Which necessities yet my heart may much desire to open to God. And the like may be said sometime of a Congregation; So that, as every Christian must labour to express himself in private (beyond forms;) so every Minister must endeavour after the Ability to deliver to God the needs of his people, as the exigent shall require. And the exigent doth not always admit of preparation. To conclude, we gladly use the help our Lord, and his servants that have gon before us, have afforded us; We value their prayers, and use them; We do also after their pattern, and agreeable to them frame other prayers for our use; And yet after all prepared

prayer

prayer, the Christian Soul must be allowed her sudden ejaculations and extemporall ascensions to the Throne of Grace. What would you have more, &c.

The Answer given to this letter was civill, and so was the Reply; but neither is found. Only Mr. Barksdale *remembreth, he sent* Mr. Medes Diatribæ *with his next letter, and commended same of the discourses to* Mr. Helme, *who answerd, that* Mr. Mede *lived in the time of the Prelates, and no wonder if he did serve that time; wherein surely he mistook the* Genius *of that excellent scholar, whose learning was accompanyed with equall integrity, as the Reader may finde by his Epistles and life, since published.* Mr. Helme *his conclusion then was, that he would avoid controversies, and preach Christ unto the people; And thus far all was fair between him and* Mr. Barksdale, *and so it continued till* Mr. Helme *began more and more to alienate himself from all neighbouring Ministers, except some few more suitable to his own mind, with whom alone he gave out he would supply the Lecture; And accordingly, when another came to preach, he denyed him, and took the pulpit himself, and there deliver'd such things, which occasioned*

Another

Another Letter of Mr. Barksdale *to Mr.* Helme. *Maii* 26. 52.

Vincat Veritas! Vivat Charitas!

SIR, I much commend what you said well of brotherly union and love, but cannot away with this new business of separation. Fraternall Admonition also I much desire should be more practised, but suspension before Admonition I cannot allow of. Clearly, my opinion is, notwithstanding all that I have heard from you and your Brethren, that Ministers are not to be condemn'd by you for administring the Sacrament of the Lord's Supper in their Congregations, though mixed. And for the proof hereof I do humbly tender unto you and yours these following Reasons, which I shall be ready to enlarge and press more Logically, if it be desired.

1. *Because of Christ's precept,* Do this in remembrance of me. *This remembrance should be frequent, and not delayed from year to year, on pretence of unpreparedness.*

2. *I argue from Christ's example. As he washed the feet of* Judas *among the rest, so (if you will hear the Expositors antient and recent of best account) he admitted* Judas *to the Sacrament: though he well knew his*

unworthiness,

unworthineſs, and Miniſters do not know the unworthineſs of thoſe they admit, but hope the beſt, upon their profeſſion.

3. *From the Apoſtles words,* Ye ſhew forth the Lords death: *The Lords death is ſhewed forth to the Ear of the unworthy Hearer, why may it not to the Eye alſo of the Receiver, though in the Event he prove unworthy.*

4. *From thoſe words of the Apoſtle, where he ſaith,* The word is the ſavour of death to ſome. *Yet the danger of that muſt not hinder Miniſters from preaching in mixt Congregations: and therefore the danger of the unworthineſs of ſome Receivers muſt not hinder the adminiſtration of the Sacrament.*

5. *I allege the example of the Apoſtles, who upon profeſſion of Faith Baptized whole multitudes, and no doubt communicated with them; although it appeared after that they were not all right.*

6. St. Paul, *directing his Epiſtles to mixt Congregations, calls them all Saints, becauſe of their holy calling and profeſſion: and thoſe that are Saints in reputation may be admitted.*

7. *In the Church of* Corinth *were many diſorderly perſons (beſides the inceſtuous perſon) that were admitted. And* 1 Cor. 11.

Where

Where he blames their comming together for the worſe, he forbids them not to come together, nor doth he check the Miniſter, and forbid him to offer the Sacrament, but, ſaith he, Let a man examine himſelf, and ſo—— *Neither doth the unworthy eat damnation to the Miniſter, or any other, but only to himſelf. Nor is the Cup of bleſſing turned by the Miniſter into a Cup of poyſon: (God forbid ſuch language of yours,) but the unworthy Receiver of the cup of bleſſing loſes the bleſſing through his unworthineſs.*

8. *As the word becomes the ſavour of death to the unworthy, ſo are their prayers abomination; yet you both receive them to the Word, and joyn with them in Prayer; and you ſing Pſalms with them, namely the* 100. *Pſalms,* We are his flock, he doth us feed, &c.

9. *As the Word is a quickning Ordinance, ſo the Sacrament is a quickning Ordinance: For it is always accompanied with the Word. Nay without the Word 'tis no Sacrament. If the Word, without the Sacrament, may quicken thoſe that were dead, much more may the Word with the Sacrament. Chriſt is the Bread of life, both to give life, and to maintain life.*

10. *You do, I ſuppoſe, admit Children of all Chriſtian parents (upon their deſire and profeſſion) to the one Sacrament; why do you not*

admit

admit the parents themſelves likewiſe to the other?

11. *You have no power to receive accuſations and proofs of Witneſſes, without which you cannot give ſentence; and will you condemn and ſuſpend, or excommunicate, before you have tryed, or upon hear-ſay?* Quis erit innocens?

12. *You ſay you make a ſeparation in the Church, not from the Church; as if it were lawfull to make a ſeparation in the Church. A ſeparation in the Church is a rent of the Church, is offenſive; and ſaddens the heart of many pious, diſcreet, and charitable perſons, that however they like you otherwiſe, cannot joyn with you in your by-way.*

13. *We muſt not deny the worthy, and keep from them the means and pledges of grace, becauſe of the unworthineſs of ſome.*

14. *As we offer the Covenant to all, ſo muſt we offer the ſeal to all, that do outwardly ſubmit to the Covenant.*

Sir, I will add no more at preſent: theſe Arguments thus briefly ſet down, you may conſider of impartially. I have left a margin for your Annotations, and deſire you to note what you allow, and what you diſlike, and ſo return my paper; that I may endeavour to ſatisfy you, ſo far as it becomes one that is a friend to you, and to the people among whom

you

you are Minister. I must not end, till I have (as I think it my duty) admonisht you to review the Meditations you deliverd yesterday, and in your second thoughts judge, whether it be right and charitable to preach,

1. *That the Rites and Ceremonies of the Church were heretofore imposed as necessary, or equall to Gods Law. See to the contrary in the preface to the Liturgy*, of Ceremonies, why some are retained.

2. *That a Church of Saints might fifteen years ago best be gathered out of excommunicate persons.*

3. *That God will add to your separating Church such as shall be saved*; [*as if salvation were not to be had elsewhere.*]

4. *That Liturgy hath done much hurt among the people.* [*Remember the fallacy of* non causa pro causa.]

5. *That the Ministers that joyn not with you, harden people in their sins, and favour their wickedness.*

6. *That the Apostle speaking of withdrawing from disorderly walkers, forbids to eat the Sacrament with them, though they were not excommunicate.* [*They might eat familiarly with Infidels not with the brother offending*, 1 *Cor.* 5.] Herein I cannot subscribe to your doctrin, though in any office of love I am your servant.

YOU were a little troubled, me thought, with that Text, 1 *Cor.* 5. concerning not eating with the offending Brother; and you held it lawfull to eat familiarly, (or at the common Table) with him; but not at the Holy Table. Your reason: because it was lawfull so to eat with Infidels. Sir, you are twice mistaken; for it was clearly permitted to keep company and eat with Infidels, though not with the brother. Read the place. And the Apostle doth not speak of eating the Sacrament, but common bread. A Christian must be so far from familiar converse with such a brother, that he must not so much as eat with him; ——*No, not to eat.* He must avoid his familiar company, lest he partake in his sin, whom he knows to be covetous, a railer, a drunkard, &c. But, if they both chance to meet at the Lords Table (the offender being not under publick censure of Authority) there he may accompany him in that good Action, and not be polluted by him; for the Action is good, and the inward unworthiness is his own guilt, and hurts not another. The end of this Aversation from the offending brother is for his good, for his conversion; *ut irrubescat*, 2 *Th.* 3. 14. That he may be ashamed. The

end

end of my Admonition to you, is that you may not be ashamed, but in the most hansome way you can, amend your error, and no longer rail † about the Holy Table, and fright the people from it.

† *Humfryes of Free Admiss. p. 78. My Brethren, there are some touches of the Law and Superstition on you. You know what a sacred thing was made of the Communion-Table, when the Rayl was about it. Now I pray, think how you refine and spiritualize your old superstition, by putting a spiritual rail about the Sacrament, when you debar poor sinners from coming thither. Let us take heed, there will be something of the Pharisee in these spiritual-proud hearts of men; there will be setting a rayl stil about the Communion-Table.*

Mr. *Barksdale* expected Mr. *Helene* should now shew himself an example of meekness in accepting brotherly Admonition, which he had commended so much in his Sermon, but found it otherwise; for, neither was the paper returned according to his request, nor any Answer at all, but the letter was shewed to his party, and from one of them Mr. *Barksdale* received this loving Advice following:

A Letter of *Mr. Tr.* to *Mr. B.*
Junii 1. 52.

GOod Sir, The good respect I ever bore to your industry, learning, peaceableness

and integrity, makes me, having seen a letter of yours, savouring of some sharpness, to be bold to give you advice worth gold. 1. That you would write no more such letters: you know not what use may be made of it. If you had the letter again, I think you would never send it. 2. That you will not think your self ingaged in conscience to contend against any particular form or disciplin tolerated by the Magistrate, especially seeing I and the rest do by no means judge any man to be scandalous, because he is not of our form, but desire all brotherly love and fellowship with you and them. Good Sir, consider of this mine advice, and if you cannot take it well, yet do not take it ill, because tis the advice of your assured loving friend.

The Answer returned Junii 5.

WOrthy Sir, Although my Letter, written (as I conceive) on a very just occasion, and in a friendly manner to Mr. *Helm*, be not yet vouchsafed any answer, yet have I this fruit of it, that you, upon sight thereof, have been pleased thus far to shew your love to the Writer, as to give me your Advice: Advice led in by so favourable an elogy of your undeserving friend, that were the Admonition sharper than any point of my letter,

ter, yet should I think my self bound to take it well. *Monere & Moneri*: you know the rest. I do not only not take it ill, but heartily thank you for it, and will obey it, preferring your judgment herein before mine own. For truly when I consult with my self (give me an ingenuous liberty to speak a little boldly with you) I can see no cause but I may write more such letters. That letter hath two parts: one defensive of many Ministers, for their life and learning, well approved; the other admonitory, desiring a revisall of some points deliverd by that Preacher my friend. In the Defense I have certainly said somewhat that cannot be refuted by silence; nor, as I think, by words: And in my Admonition, I have touched that which ought to be retracted, or at least excused. Why am I not answered by letter; if I am wrong, to be reduced or informed; if I am right, to be confirmed. To give no Answer, in such a case, I confess I cannot reconcile with the Rules of humanity which I have learned, and which I did believe my friend would not transgress. The true use of a letter is thereby to understand the writers mind, and so to give him answer: what other use may be made of it (as you say) truly I know not; but I esteem it not worthy to be seen by Superiours, against whose

command,

commend, I am so far from contending, that I will not publickly condemn what they publickly commend. But (to speak to your second) it hath been esteemed heretofore very conscientious to contend against some things tolerated by the Magistrate; So did many zealous Preachers contend against sports on the Lords day tolerated once, and so do some still contend against Usury tolerated yet. And for Forms and Discipline, the Old way, you know, was preached down, when the Laws and Magistrates did endeavour to uphold it. These preachers I cannot defend, but would say something for them, if it had been a Form tolerated only, and not established. For we look upon a Form tolerated as a thing not approved by the State, but winked at for a time, and dispenst with to content a party or side. A Form tolerated is at most but for triall: and so long as it is put to the triall, it may be contended against, not by force, but by argument and dissuasion. Nor is this to oppose the State, or cross their Intention; for til they declare their Mind, it is presumption in a private man to intrude into their Councils. And therefore while things are under Consultation (as now) it cannot be justly called opposition of the Magistrate, if one dispute (in a familiar letter)

against

against that which they tolerate. Nay, the liberty of familiar letters, you know, is of greater extent. For my part, there is none gives more to the Magistrate in matters of Religion, than I do; none is more ready to submit to laws in all things not clearly contrary to the Highest Law. And for the present Toleration, although I think I may safely take the liberty (is not this also a part of the Toleration?) to discourse of such matters either by letter or otherwise; yet I will obey your Advice, as I said: and I cannot chuse but commend your Moderation in not judging any man scandalous for not being of your Form. Though out of Form, I am really, Sir, your Servant in Christ.

Another to the same, not long after.

GOod Sir, Having not the leasure at present to attend you at *Stow*, I send my letter so to salute you and your good company. I have considered upon your Argument yesterday (taking advantage from the rubric in our Service-Book) That Catechizing and Confirmation must go before the Sacrament of of the Lords Supper: Therefore your New Covenant. The Antecedent is in the rubric after the Form of Confirmation. And I cannot

not defend the former neglect of Confirmation in the Bishop, nor any present neglect of Catechizing by any Minister. But seeing there is now none of that Confirmation to be had (a great want in the Church I think) what if the Minister do his part in instructing people in the Catechism, and the people not only make Confession of Faith, but profess Repentance, Charity, Obedience; nor hath the Minister any assurance, no nor just ground of suspicion that they are not sincere, shall he not admit them to the Lords Table? I would not presume to condemn all the pious and learned Ministers of the Church of *England*, that have administred the Sacrament upon such tearms. When we cannot have all done we would, we must be content with what can be done, as the case standeth. Well, Confirmation I grant is commanded as convenient and profitable, not so necessary, but that, in case it be wanting, the Sacrament may be administred. Now, to the sequel: How your Covenant can serve in place of Confirmation, I do not yet understand. It consisteth only of the Confession, resolution and promise of the Covenanters: whereas Confirmation, or laying on of hands, is an act of the Bishop to certify the person confirmed, of Gods favour and gracious goodness towards him:

and

and it is joyned with prayer and benediction, wherwith the party is thought to be ſtrengthned and encreas'd in grace. Your Covenant, I grant, is ſomewhat like the Anſwer in our Catechiſm, where the Catechized undertaketh the Baptiſmall vow made in his name, and promiſeth by Gods help to perform it. And ſurely that is done by all that come with us to the Lords Table. And approaching to it in the quality of ſuch as repent them truly of all their ſins, are in charity with their neighbours, and intend to lead a new life, they do renew their Covenant, and in taking the Sacrament have the ſeal thereof: as the very requiſite, nor do I yet ſee how Miniſters can refuſe to give it.

Sir, ſhall I be bold in ſecret to ask you, what great deliverance is the ground of your Covenant. I doubt of it, becauſe upon the late deliverance from the *Scotiſh* Invaſion, all hopes were cut off of reforming this Church according to the pattern of *Scotland*, which, unleſs I am deceived, was one end of the *Scotiſh* Covenant receiv'd in *England*. I deny not great Deliverances, but I take advantage from the *Scots* Covenant, and ſay, that the Friends thereof, inſtead of Deliverance, have had a totall overthrow. Give me a little light in this, and reconcile the Covenants

nants in the religious part of them: for I meddle not with temporals.

That which you said (as I take it) of peoples having excommunicated themselves, by a defection from the Gospel in life and manners, which is you say in effect all one as to fall from the Faith, must be explaned by you. For Apostacy from the Faith and profession of Christ cuts a member off from the Church, and Corruption in manners doth but make a diseased member, and such a one must be cured gently.

I remember a Covenant somewhere in Mr. *Rogers* his 7. Treatises, a Book Dedicated to King *James*: I would gladly know, whether such a one as that might not serve your turn,

Your Servant,

C. B.

Reader, *I am tempted by the mention of the Covenant in the former Letter, here to insert what seems to have been written about this time.*

Queries

Queries of a Christian Brother, which he desires may be answered before he enter into the Covenant held forth at *Winchcomb*.

1. *WHether it be lawful for any number of people thus to combine, without direction of Authority, which is wont to be jealous of Meetings, lest under pretence of piety somewhat else be intended.*

2. *Whether all that is moral in this Covenant be not conteined in the Prayer of all Communicants the old way, to live a godly, righteous and sober life, and in the profession to repent of former sins, and lead a new life.*

3. *Whether all that are Catechized the old way, do not take on them as good a Covenant, when they answer,* Yes verily, and by Gods help so I will, *&c.*

4. *What is meant by the* corrupt and formal way of worship, *whereof they are* ashamed. *If the worship established in the Church of* England, *is it not a false and scandalous expression?*

5. *What is meant by* all other Godly discipline: *if the use of the Keys; where have these Covenanters any Commission?*

6. *Whether they can be said* to keep the Unity

Unity of the Spirit in the bond of Peace, *that innovate in the Church, and divide without cause?*

Queries upon the Covenant at *Winchcomb* 1652.

1. WHether *it were not much better and more needful for the People to repent their departing from the Vow of Baptism, and from the Orders, and Ministry of that Church wherein they were Baptized, than to charge the* Worship *thereof as* corrupt, *when the corruption is only in themselves?*

2. *Whether any People can have* enjoyment of all Gods holy Ordinances, *that have not any Minister among them Ordained after the Apostolical manner?*

3. *Whether Ecclesiastical Power be grounded in the* People, *and not derived from Christ and his Apostles by a succession of Churchmen?*

4. *Whether it be not Schism to cast off obedience to the antient* Apostolical *Government of the Church? And to be of these new Congregations, to communicate in Schism?*

5. *Whether Schism be not a great crime? when as every Christian is bound upon his*

Salvation

Salvation to maintain the Unity of the Church.

6. *Whether any example or pattern of a Congregation, without* dependence *upon ſome higher Eccleſiaſtical power, can be found in any Age till this laſt?*

7. *Whether* mutual Admonition *and all that is good in this Covenant may not be practiſed keeping our dependence ſtill on the* lawful *Guides of the Church?*

8. *Whether they can be ſaid to walk humbly and inoffenſively toward All, that take upon them to condemn the whole Church as corrupt, and renounce Communion with all that joyn not in this Covenant?*

Another Letter to Maſter H. *about the ſame time.*

SIR,

ALthough I have promiſed to write no more Letters, ſuch as the former, wherein, it ſeems, you have found ſome diſlike that you will not tell me of; nor will I oppoſe your new Church-State any further than in modeſty and charity I may: yet having miſſed of your Company to day, and having underſtood by Mr. *Tr.* that you have had a report brought you concerning your

your Orders and Me, I desire you not to believe it, before you hear me; and the like I desire concerning any Report you hear of my Preaching. One thing more: Whereas I am informed that the last Lords Day you were much in confuting my Interpretation of 1 *Cor.* 5.11. and brought consent of Interpreters, that, [*no, not to eat*] is not, as I understand it, spoken of common eating, I have here transcribed *Diotat's* note. *No, not to eat* [*Namely in common course of life: shun all manner of voluntary sweet and friendly conversation with him.* The same shunning of Infidels was not required: and therefore you must acknowledge your proof weak, *They might eat with Infidels, Therefore much more with Christians.* I will trouble you with his note upon *v.*4. *When ye are*] *He speaks to the Pastors and Conductors of the Church. The meaning is, Being gathered together in Ecclesiastical judgement, having this my Declaration*, &c. Whereby you plainly see, your foundation for an Independent Congregation taken away. Pray Sir, weigh this, and if you please, the former Letter, with the same quietness of mind, wherewith I wrote it, and return me two lines of Answer, that I may know my friendly Office is not lost: and take you the same

liberty

liberty of correcting me, who am your Christian Friend.

No Answer was returned to the former Letters, and so there was a Cessation till the next year. But in the mean time this following Paper came to my hands, supposed to be written by Mr. *B.* out of a desire to have somewhat done in the way of Reformation by the neighbouring Ministers to take away somewhat from the grievous Criminations Mr. *H.* and such others usually cast upon them, as hinderers of piety, and hardeners of the people in their Sins. This Paper, I believe the pious Reader will take kindly from me, intitled

A Reformed Congregation.

1. *WE do in thankfulness acknowledge the great Mercy of God, in not giving us up utterly to confusion and desolation, but preserving us under* any *Government, wherein Law and Justice is so administred, that we may (if we be not wanting to our selves) lead a* quiet *and a* godly *life; And we content our selves with the present State, not seditiously seeking after changes.*

2. *We do much honour the Church of* England, *wherein we have been Baptized and bred; and, notwithstanding any small faults*

faults in the Constitution and Disciplin, or great faults in the late Officers and Governours thereof, we insist upon the same Grounds, and adhere to the same Church, as it was in Queen Elizabeths *time defended against the Roman by* Jewels Apology, *and against the Innovators by Hookers* Ecclesiastical Politie.

3. *Yet do we not think all the forms and rites thereof so necessary, but that we may (as discretion shall require) omit them upon occasion, and in their stead (without contempt of the former) use some that are different and serve well for order and decency in the service of God.*

4. *To rest in any forms and rites whatsoever, and to serve God only externally, we hold a very imperfect and unacceptable serving of God, who requireth chiefly the heart. But, as God hath* made *both our Bodies and Souls, and Christ hath* redeemed *Both; so do we desire to glorifie Him with Both. And, as we would express the* power *of Godliness in our lives, so would we also preserve a decent* form *of it (such as is for edification) in our Assemblies.*

5. *The* Liturg *of the Church of* England *(for the substance and main of it) we heartily embrace; but in the use thereof shall not retain any thing offensive and opposite to the present*

present Government; but in all our Religious exercises shall be as careful to shew our due submission to the Magistrate (which all good Christians have ever done) as our reverence to the Antient Church.

6. That Sum of Religion contained in the old Catechism, we do especially commend for the education of Children: And we shall then think our selves good proficients in Christianity, when, with the profession of the necessary Articles of Faith, and due participation of the Sacraments, and frequency of the Word and Prayer, we joyn the careful daily practice of Gods moral Law, and of those excellent Evangelical precepts of our only Lord and Saviour Jesus Christ.

7. Difference of opinions in lesser points and matters shall not make a breach in our Charity and Communion with one another: Nor shall we for any such difference be alienated so much or estranged from any Christians in the whole world, but that we shall be ready to communicate and close with them in all that is good and lawful.

8. That we may (for the present) supply the want of publick Church-Government, as well as we can, we resolve to put into more diligent practice that command of Christ concerning fraternal Admonition; First, by

one in private, then by two or three, and lastly by the Church or Congregation, or those that represent it; And whosoever shall obstinately stand out against the last Admonition, with such a one we will have nothing to do, but avoid him so far as the Law of Nature and this Nation will permit.

9. This our Congregation shall be guided by one or more lawful Ministers, assisted with such Officers as our Necessities shall require, and the Church by common consent shall elect. And, as we cannot like of those that fashionsly draw away people after them, that belong to other Assemblies; so shall we be careful not to offend in the like manner by trespassing upon any lawful Minister, or distracting, and disturbing any other Congregation whatsoever.

10. Our great Business shall be (by Gods grace) to live soberly, righteously and godly, That being the end of the Gospel: and in all external and indifferent matters we shall conform our selves to the Law of the Land, and to such Rules of Civility and good order, as we can learn by our selves, or by the examples and directions of the most prudent.

11. And lastly, we shall be in preparation of mind to conform unto any Church-Government, which the Supreme Power shall settle over

over us according to the word of God: And (in case none be setled) we shall endeavour to join with other neighbouring Congregations, and receive what influence we can from some Overseer *of the Primitive and Apostolical temper.*

THe *last Spring Master* B. *encreased his diligence, and doubled his pains at* Sudeley, *considering how many of his friends and acquaintance at* Winchcomb, *and of his most Honourable Patron's Tenants, were become almost like Sheep without a Shepheard; some frequenting that Parish-Church indeed, but bringing home their ears tingling with the strange doctrins, and uncharitable censures and reproaches of the Preacher; others absenting themselves from the Church, and contented with their private reading and devotions at home; others looking about where they might find a more comfortable Ministry. Upon this consideration Mr.* B. *not consulting with flesh and bloud, not fearing the threats of those violent men, not seeking any profit to himself, but meerly the glory of God and the good of Souls, opposes his endeavours against the separation, shews the danger of falling off from a true Reformed Church, exhorteth to Communion with Pastors of a*

regular Ordination, reproveth the licenſe of the times, wherein ſo many without lawfull call, without commiſſion, venture upon holy Miniſteries. The people hereby erected, and (as I have credibly been informed) being publickly told by Mr. Helme, *that if they could not comply with his way, they ſhould not diſſemblingly come to hear him, but provide otherwiſe for themſelves, they in great numbers frequent Prayers., Sermons and Sacraments at* Sudeley. *This pierced Mr.* Helme, *and although he would not anſwer what Mr.* Barkſdale *had written to him; he inveighs againſt him in his Pulpit, condemnes his Preaching, and his Sacramenting, and this in no milder language than of murdering Chriſt and the ſouls of men: This was the occaſion of*

Another Letter to Mr. Helme,
Maii 23. 53.

MR. Helme,

I have this long time much deſired ſome friendly conference with you, but not yet finding the opportunity, I take the liberty to ſend you this Letter after my former letters which I ſuppoſe you received, though you returned no anſwer. I would not divert you from your better thoughts by troubling you

you to give any long answer, a few lines shall be sufficient to me. Only be pleased to let me know the reasons of that vehemence you have often used in condemning your neighbours, Minister, and people, particularly for the Holy Sacrament administred among them. Must we forbear that part of our Ministry, because some are unworthy receivers? Then it seems we may not preach for fear our Sermons may prove the savour of death to some. The accidentall evill following by reason of some (not known) defect in the recipient is no discharge to the Minister, nor need it deter him from doing his part. But we must not admit the unworthy. Nor do we admit any but upon an apparent worthiness, that is, upon profession of Faith, and repentance, and newness of life. But they make not good their promises: The more are they to blame, that do not. Let not their falsness be laid upon the Minister; for he's not guilty of it, no more than a Magistrate that gives an oath to Jurors which they through their own negligence do not performe; or than a Minister; that offers an Engagement or Covenant to people, when yet some of them are found afterwards to have entred into it not sincerely. Sir, I cannot see, how you can secure your self at any time, so that your Ministrie

niſtrie may not be employed on thoſe who may (poſſibly) turne it to their hurt. Thoſe bloody words that are reported to have fallen from you in publick, concerning people in Hel crying out upon Miniſters for damning them by giving them the Holy Myſteries, cannot be excuſed; Nor are you to cenſure any for unworthy receiving unleſs you know them to be ſuch; and if you do know them to be ſuch, I think you are rather to admoniſh them in privat, and pray for them, than publikly to rage againſt them. I will not troub'e you with more of this. Yet one word more I muſt take leave to add, and ask of you, Why you complained to the Juſtices at *Winchcomb* Seſſions laſt that you had malignant Neighbours. Sir, you are not to endanger any man's name or eſtate by ſuch a character that is a profeſſor of that Religion which Chriſt hath taught, that ſubmits to the Higher powers, that deſires to live peaceably with all men. Such a one particularly doth he profeſs himſelf to be in truth, who alſo is,

Your friend to ſerve you
C. B.

May, 23. 53.

A

A Reply presently upon receipt of Answer to the letter of May 23. Jun. 8. 53.

SIR,

To shew my respect unto you, and the desire I have you should have any fair satisfaction concerning my doings, I shall give some touches upon the severall parts of your letter, passing by the ill language in it (proceeding not from your reason, but passion) and being very well assured, that many pious and learned men (equall to the best of your Approvers) doe concurre against you in the charge of uncharitableness, and do not think fit to conform themselves to your example.

Ad. 1. The wicked men cannot be said to be hardened in their wicked wayes by us that promise them life onely upon Gods terms, if they repent and believe the Gospell; Nor have they that are convinced of sin by you at *Winchcomb* any other salve from me at *Sudely* to cure them, but the promises of the Gospell upon their Conversion. Yet do not I confess that every thing you call sin, is so; How many good things have you called evill? That of *Ursin* is not pertinent unto me, for none are acquitted *Verbo visibili*, that are not also *Verbo audibili*. Both wayes are they acquitted that are truly that which they profess.

2. This

2. This Ordinance is no otherwise prophaned than others are, by unworthy partakers. Prayers of wicked men are abomination, why do you let them prophane your prayers at *Winchcomb*? As to *Ezec.* 44. And other places elsewhere, I must confess you have an unhappy skill in making the Scriptures look kindly upon your selves, and with an ill aspect on such as are not of you. Before that Text will serve your turn, you must prove our people are the uncircumcised in heart, and gone astray after Idols?

3. Tis no guilt at all to see men making a solemn memorial of Christs death, and praising him, & promising to obey him better than they have done. *Hag.* 2. 3. *Is* sure mistaken by you, 1 *Cor.* 5. 6. justly condemns the countenancers of the Incestuous person, and is not pertinent to them that make an open detestation of all sin. 1 *Cor.* 5. 11. requires that Christians which are fornicators, drunkards, &c. be avoided and not eaten with, which is clearly spoken and interpreted by all the learned interpreters (I believe) of abstaining from familiar converse. Yet no man denyes but such are to be excluded also from the Holy Table. But this must be done judicially. There is not wanting *diligentia debita* in the Minister when he gives instruction and admonition,

monition, and admitts none whom he knows or is informed of to be in that black rowl. The Discipline Authoritative in the places cited, *Matth.* 18. and 1 *Cor.* 5. is conceived to belong to other *Overseers* † than you or I. Your comparisons prove nothing. Nor is the case alike. We give that which is good to those whom we in charity suppose to be well affected. † *See the Author of binding and loosing.*

4. If there had been only Prayers and not wars for Reformation, many think it had been the more Christian way. But Sir, was not the Reformation fought for a long time, Presbyterian? That's not yours; Nor is yours established. I perswade all to light and purity.

5. I assist the true Reformation, in preaching piety and charity, and admitting such to Communion who vow holy vowes. And I think they are of the best sort. My cure at *Hawl.* and *Sudely* is not comparable to your large Diocese. And for gatherirg a Church, truly I am ready to serve all my Christian friends that (upon the liberty granted under this Government) will make use of my Ministry.

6. For Matter and Form, our congregation (I trust in Gods mercy) shall not be ashamed to look upon yours: and we endea-

vour

vour to be above you in our humility (at leaſt) and charity. And if you will inform againſt any member, and prove the accuſation, he ſhall feel our Diſcipline. But I perceive by what you add, you are miſinformed, and ſo may I be. God ſend us more of the Goſpell-Spirit.

June 8. *C. B.*

An Addition.

TO your Rule, *where no excommunion, no communion*, I anſwer, that the power of Excommunion is in the Governours of the Church, (and I conceive) belongs not unto particular Congregations. For before judgement given, there muſt be a tryall by examination of witneſſes, &c. Do you keep ſuch a court in your Church? pray ſhew me the Commiſſion for it. Now, if the Government of the Church be hindred or excluded, the blame muſt light upon the Enemyes thereof; and particular Congregations muſt enjoy the ordinances as well as they can. Beſides, by your Rule, all the Congregations of *England* in former times had no right to Communion, becauſe they owned no power of Excommunion: only they could preſent faults, and ſo muſt leave them to the cognizance of their ſuperiors.

ſuperiors. As for 1 *Cor.* 5. You muſt not look upon *Corinth* as a ſingle Congregation, but as an Epiſcopall See, according to ſome: according to others, as governed by a Conſiſtory of Presbyters. See the Expoſitors.

Calvin. in 1 Cor. 5.

4. *Congregatis vobis*] *Erat in veteri Eccleſia ordinatum presbyterium: hoc eſt, Collegium Seniorum, cujus, omnium conſenſu, prima erat cognitio: inde res ad populum, ſed jam præjudicata, deferebatur.*

11. *Cum tali nec cibum quidem ſumatis*] *Per cibi communicationem intelligitur vel contubernium, vel interior convictus: nihil enim prohibet, quo minus, ſi in diverſorium ingreſſus, videam excommunicatum quempiam aſſidere, ſimul cum eo prandeam: neq; enim ejus excludendi mihi eſt poteſtas.*

C. 11. 28. *Probet autem ſeipſum homo*] *Neq; vero perfecta aut fides aut pœnitentia requiritur; ſicuti quidam perfectionem quæ nuſquam inveniri poteſt, nimium urgendo, univerſos mortales in perpetuum à cœna arcent.——--Fides etiam inchoata ex indignis facit dignos.*

29. *Qui ederit indignè*] *--offerri illis corpus, licet ejus participatione ſua eos indignitas privet.*

34. *Cætera*

34. *Catera quùm venero disponam*] *De externo decore loquitur, quod ut in libertate Ecclesiæ positum est, ita pro temporum, locorum, hominum conditione constitui debet.*

C. 13.7. *Charitas omnia fert, omnia credit*] *Simplicitatem & humanitatem in judicando hic requirit, & asserit esse perpetuas Charitatis comites. Ita fiet, ut homo Christianus falli sua benignitate ac facilitate satius esse ducat, quam* siniſtra suſpicione fratrem gravare.

Idem in Ep. ad Philip C. 2. v. 3. Nihil per contentionem.] *Excitatur contentio dum suam quisque sententiam pertinaciter vult tueri, —Inanis autem gloria animos titillat, ut unicuique blandiantur sua inventa. Sed per humilitatem.*] *Ex stultâ nostri admiratione nascitur fratrum contemptus.*

Si quid noviſti rectius —

Reader, *I shall here take leave to impart unto thee another paper written, as I think, about this time, when Mr.* B. *grieved at the virulence of the Adversary, and studying to deprive him of all occasion of evil-speaking, set down and presented to some worthy friends, this Model for*

The

1. THe Rector is a Presbyter of the Church of *England*, and hath some discreet men of the Congregation for his Assistants to advise with, and to use as occasion shall require.

2. On the Lords day he Preacheth once or twice, and also the Church-Catechism is repeated at certain times by the younger sort.

3. On Saturday in the Afternoon (or at another convenient time) he explaineth some part of the Catechism, and taketh the names of such as desire to be admitted to the Communion, and giveth particular aid, as necessity shall appear.

4. Every month is administred the Communion to as many of those that have given their Names to the Minister as have received Tokens from him. Which Tokens they receive on the Eve of the Communion Day.

5. A prime duty of the Assistants is to have an Eye to the Conversation of the rest, and to admonish them that are faulty, and to acquaint the Minister therewith, if need be, that scandals may be avoided.

6. The persons that are put off till the next

next Communion day take it not ill, but use the time allowed them; for their better preparation, knowing that this business is of the greatest moment.

7. This Congregation beareth charitable affections toward all other Congregations whatsoever, and prayeth for the union of all Christians, and the recovery of all holy Disciplin.

I omit some other letters of *Mr.* B. to *Mr.* H. because they contein little but a repetition of what is said in the former: and for *Mr.* H. his Answers, those I have seen have so little of Charity or Civility in them (to speak most gently) that I conceive it will be no wrong to the Reader, or to him, to let them dye; nor will Himself, I believe, think fit to bring them into the light. Next then shall follow

A Letter of Mr. B. to Col. A. Jun. 53.

NOble Sir,

You are a Gentleman and a Scholar, and in both names I have reason to expect courtesy from you in a fair perusall of the enclosed, that my cause may not be made worse than it is by misapprehension. The sum of the letter to which here is a Reply, is but this;

this; To administer the Sacrament to the wicked, as such, is many wayes unlawfull; You administer the Sacrament to the wicked, as such; Therefore, &c. A bare denyall of the Minor is sufficient on my part, and I look upon the charge as very uncharitable, without further proof. Methinks it becomes not any modest Christian, to accuse strongly, and prove weakly. But let me retort thus; To admit to your Prayers and Sabbaths the wicked, as such, is unlawfull; You admit to your Prayers and Sabbaths the wicked, as such; Therefore, &c. Sir, I am much mistaken in all the practice of the Church, if excommunication doth not as well exclude the wicked from the society of prayers, as the Sacrament. By your means I hope for further light, and some Logicall Account of this business in controversy. And I am willing to attend you at your Call, to be taught by any man of a Christian temper. I shall take leave to adde here somewhat relating to our discourse yesterday, concerning *Judas* and the Passover. I say the presence of an hypocrite disclos'd pollutes not the Ordinance: because *Judas* was such a one, [was he not known and discover'd by Christ, to be a Devill?] and yet he was present at Christ's institution. Consider, I pray, of the passage *John* 13. there is mention of

th

the last Supper. After the first part of it, Christ rose and washed his Disciples feet, then he lay down again, and proceeded to the institution of the Holy Sacrament, at which *Judas* being present, received the peece of bread, ψωμιον, which Christ ἐμβάψας, having put his hand in the dish, gave him. *Judicent eruditi.* Again, I say, Christ at this Passover did not eat the Lamb; for the time of slaying the Lamb was not yet come. The Lamb was slain and eaten by the Jews, 'tis plain, after Christ's passion. For they would not enter into the Judgment-Hall, lest they should be defiled, but that they might eat the Passover. *John* 18. 28. What Passover then did Christ eat the night before? Not the Lamb, but unleavened Bread and bitter herbs. After that, followed the *Posteœnium*, wherein the Holy Sacrament was instituted. This I shall make out further at our Meeting, and you shall see we may be very confident in some opinions without any true ground. I am Sir,

Your very humble Servant,

C. B.

Thus did the poor man labour to make his peace with the Adversary, but in vain, and being

being now weary of this endless controversy, he sought after some refreshment in the company of some Ministers his friends, not very remote, and endevoured to hold a meeting with them at some convenient times for mutual conference and comfort. And that the Meeting might not be obnoxious to the Censure of such as watch for advantages, He sent to Mr. To. *the following paper, which although it came not to the effect therin particularly mentioned, yet hath attained its general end, And made way for the Lecture now begun among us; and unless the people be over-cold in their Affection to the lawfull Preachers, or themselves, some of them, afraid to do their duty, it is like to continue. The paper mentioned, with Mr.* T's *answer, is not ashamed here to offer it self to the Candid Readers view:*

Amica Collatio.

1. † *De Deo.* / *De Homine.*
2. *De Christo.* / *De Ecclesia.*
3. *De Scriptura.* / *De Traditionib.*

1. THe end of this Collation is not for any Indulgence to the Body, but for refreshment of the mind, and cherishing one another in the Studies of good Learning and Religion.

4. { *De Peccato.* / *De Gratia.* }

5. { *De Angelis.* / *De Sanctis.* }

6. { *De Imaginibus.* / *De precibus.* }

7. { *De Lege.* / *De Evangelio.* }

8. { *De Baptismo.* / *De Eucharistia.* }

9. { *De Fide.* / *De Operibus.* }

10. { *De Votis.* / *De Juramentis.* }

11. { *De Pietate.* / *De Charitate.* }

12. { *De Patientia.* / *De Spe.* }

Hue spectant fere omnia.

ligion: and therefore here shall be more Discourse than Drink.

2. Every one of the Company, consisting only of Scholars, shall stand to his six-pence Commons, and if he come not, shall send his money with a letter of excuse; otherwise, he shall pay it double. Those present shall not exceed above the other six-pence apeece in bread and beer and other pertinents.

3. This Meeting shall be the first Tuesday in every Month, unless the day be (upon some exigent) changed; and every one in his turn shall provide a *Latin* Lecture to be read at the appointed place, immediatly before dinner, not exceeding half an hour, upon two Heads of

of Theology, according to the order of the Catalogue.†

4. That Lecture shall yield matter of Discourse, *pro* and *con*; and for the more variety of Conference every Fellow of this Society shall bring some pocket-volume, or some new Tract to be communicated to the rest, and considered in the By. And moreover, They shall impart what Intelligence they have *De Rep. literaria.*

5. That the Society may be the better furnished for their private Studies, they shall give each other a Note of such Books as they can lend in exchange for other; and the mutuall returns shall be made within the month; That none may be a loser, some record is to be made hereof.

6. In this Meeting nothing shall pass that may either be offensive to the Commonwealth, or injurious to the good Name of any private person, living or dead; And every one shall use all Gentleness and Condescention of the other, remembring who hath said, *He that is greatest among you, let him be servant of All.*

Qu. 1. Whether it be not the Duty of the lawfull Ministers to shew some extraordinary zeall and care in preserving people in the

Unity of the Church, when ſo many unordained men are ſo zealous and diligent to draw them into ſeparation.

2. Whether Communions ought not to be celebrated, at leaſt, thrice a year, according to the Rule of the Church: and to that end the People to be duly prepared by Catechizing, and, where need is, by particular Conference.

3. Whether the lawful Miniſters, for their mutual encouragement and furtherance in the work of their Calling, ought not to aſſociate themſelves, and at certain appointed times of meeting perform ſome Exerciſe by turns.

Mr. *T.* to Mr. *B. Aug.* 30. 53.

My Dear Friend,

YOur's I received on Friday; that and the afterday was ingag'd in the ſervice for the third day. On Monday I communicated the encloſed (which now I return) to D. *We do ſo exceedingly approve it, and the compiler of it, that we heartily deſire you, who are ſo prudent a* μεσίτης *to the young ſociety, either to bring the ſame Paper with you on the firſt Tueſday of the next Month, or another Paper, with Additions, as you ſhall think*

think fit (though in point of Laws, as in Cases of Conſcience, the exceſs of determinations may be offenſive) to be communicated to New College, ſo contrived, that to prevent any poſſible exception, we may impart the view of it to him that ſits at the Helm, and if not deſire, yet give way for his concurrent ſociety in the innocency and induſtry of the deſign. We think when we do hunc lapidem movere, *we do* amoliri omnem. *God direct and proſper you and us.*

It was not long after this time, when Mr. *B.* having celebrated the Holy Eucharift at *Sudeley*, Mr. *H.* as his manner had been before, crys out, *Murder*, in his Pulpit, and withall makes ſhew of a readineſs to confer with any body, and make good his charge. Which news was brought Mr. *B.* by one of the Bayliſs, and by the ſame hand a few lines were preſently ſent by Mr. *B.* ſignifying to Mr. *H.* that he was glad to hear now of an offer of Conference, and that he would be ready to wait upon Mr. *H.* at his time and place before ſome diſcreet Auditors of his choice, to anſwer his charge, and give him account of his doings at *Sudeley*.

To this note, after three weeks interval

had Mr. *B*. anſwer brought him to his houſe in theſe words of

Maſter *H.* to Maſter *B. Octob.* 19. 1653.

MAſter B. *I received your Chalenge, which you ſent by Baylif* T. *and am willing to anſwer it (in the ſtrength of God:) and becauſe you give me liberty to chooſe time and place, and Auditors; Sir, I do chooſe* Nov. 9. *next following for the day, and the publick meeting houſe of* Winchcomb *for the place, where I ſhall not fail (God aſſiſting) to be ready to prove,*

" That ſuch a mixed Adminiſtration of " the Sacraments, that is uſually practized " in the Pariſhes of *England*, is unlawful " in the Adminiſtrators in giving, and the " People in receiving. *As for the perſons before whom this Conference ſhall be held, I ſhall chooſe my deſpiſed Brethren who are Paſtors of the Churches, and thoſe ſimple Diſciples (as you call them) over whom the Holy Ghoſt hath made me Overſeer. You have the liberty to chooſe what ſober perſons you pleaſe. Sir, if you reſolve to maintain this unchriſtian practice in your ſelf and others,*

you

you shall meet at the time and place aforesaid an opponent of

Your loving friend,

C. H.

Your chalenge is so triumphantly reported about the Country by your friends, that I believe here will be many Godly persons of the places adjacent.

Master B. *to Master* H. *Octob.* 20. 1653.

SIR,

THat which you are pleas'd, in your military language, to call a challenge (which yet you have been so wary as to answer after three weeks space) was indeed a friendly Civil request, that I might wait upon you at your appointed time and place in the presence of some discreet witnesses (that is, in some neighbours house, as the bearer could, and did assure you) to answer your charge against me for my Ministring at *Sudeley*. Your publick meetings I do not approve: they tend to faction in the Church, and perhaps will end in sedition against the State, if you be not the wiser. See *Sleidan's* Commentaries, of the disorders of *Germany*. But Sir,

if you please to meet me on the Lords day next at night, at *Mr. F's* in one quarter of an hour's discourse (possibly) we may contrive some way for your satisfaction,

He was waited for, but he came not.

Your servant, C. B.

Mr. B. to Mr. P. & Mr. Tr. Oct. 20. 53.

WOrthy Friends,

I have some reason to think that you are misinform'd by Mr. *Helme* concerning me: wherefore I trouble you with these few lines, to assure you, that I am so far from despising you, that I do not use to mention you *sine honoris præfatione*, and in my heart do much value your learning and piety; yea, I do reckon you in the number of my honor'd friends:

Non eadem sentire bonos de rebus iisdem,
Incolumi licuit semper Amicitiâ.

That first. Next, whereas I am required to answer at the publick meeting-place at *Winchcomb Novemb.* 9. before a confluence of those that are called by my opponent the Godly, and am named the Challenger, I truly profess unto you, that in my note to Mr. *Helme*, about three weeks agoe, I only desired

sired him in humble manner (grounding my request upon what the bearer told me of his readiness to conferr with any man of a different way, and to make good his cause) to appoint a time, place, and some discreet persons, to be witnesses, and I would wait on him. Let him shew you my Note. I never heard of any good order at any late-publick popular disputes: and it is against my peaceable disposition and Studies to engage my self to the noise & factions of such meetings. 'Twill be better sure, first to confer in private: I will meet Mr. *Helme* at Mr. *Freemans* house, if he will; The sooner the better; Let him chuse some select friends of judgment and I shall be glad to have both of you present, to keep us within the Laws of Academicall Disputation.

Upon which meeting, if we can agree upon any publick orderly way of Tryall, that may tend to a good effect, with leave of Superiours, I shall, God willing, be ready, and either answer or oppose, so far as it concerns me. I most desire to confer by letters with any sober Divine,

Nec quenquam fugio.

Your very humble Servant,

C. B.

That

That same week was sent to Mr. *H.* a paper conteining three false Doctrins to be confuted at Gods house in *Winchcomb* by some neighbouring Ministers *Novemb.* 9. with an Epigram to the erring Brethren: *Papists took one away, &c.* See it immediately before the Dispute.

Mr. *H.* to Mr. *B.* October 31. 53.

SIR,

There was a nameless paper sent to me with three questions and a Libell at the end of it, directed to the erring brethren; the Messenger said it came from you. I desire to know who those erring Brethren are. The question I propos'd takes in the substance of what is in difference between you and me; And I shall be ready the day and hour appointed, viz. 10. *of the clock on the* 9. *day of November next, at the Meeting-house at* Winchcomb, *which you Idolatrically call* God's House, *to justify (through Grace) that assertion I sent to you, and I do desire your positive Answer, whether you will be there or not to answer, as you first proposed, my opposition.*

Your friend so far as you are
for truth, C. H.

Mr.

SIR,

I am very prone of my self to wait on you either privately or publickly, but you know, I think, or may know, that my Intention was for a private meeting. I am assured by some judicious friends, that no scholastic Order is to be hoped for at your publick Meeting: Wherefore I may without any injury to my Cause decline it; being ready to answer, either by word before some discreet witnesses, or by writing, as you shall please to propose your Arguments. But pray, let them be Arguments, not ill words, as *Libell*, *Idolatry*, *Murdering*, and other the like elegancies of yours. In all wayes that become an ingenuous man and a Christian, I am your servant.

All-Saints-Day.

Mr. B's. *Reply to Mr.* A. P. *Octob.* 31. 53.

DEar Sir,

Si judicas cognosce. My self am best able to inform you, both what my Thoughts are, and what my Actions are. Ever since I

was

was initiated into Holy Orders (which was above twenty years since) it hath been my Design in preaching (with sincerity and simplicity of heart, I thank God, though with much weakness) to commend unto my Hearers both the Form and the Power of Godliness; not one without the other, but Both; *Quæ Deus conjunxit*——I could never approve of those that pretending to set up the Power, cry down the Form, that is, all decent and comely Rites and Ceremonies ordained by the Church; nor of those, that, while they were zealous for Rites and Forms, neglected the Power. The Church of *England* I have always reverenced, I mean in respect of the excellent constitutions and Laws of it: as for corrupt practices of Officers or Ministers therein, I can be sorry for them, I cannot defend them. And now, since the late obstinate Disorders of our people, I am more in love with the Beauty of the Church, appearing still in the said constitutions. Till I find a better Church, I must have leave to continue in the communion of this. A causeless separation from it, I cannot excuse from the crime of Schism. In the Ministration of the Sacrament I indeavor to follow the Rule so far as I can: and after the best preparation I can use, admit only those that joyn with me in holy professions,

professions, and serious and solemn engagements to lead a Christian life. If I be enformed of any particular, that scandalously breaks his Vow, I will take heed how I admit him again without satisfaction. But, where things are doubtful, I encline to the more favourable part. Private Conference, either by word or Letter, I much desire with any of your Temper; Publick I refuse not, if it may be quiet and orderly. Your Letter I much thank you for; I will study it, and give you Account. This general Answer I scribled, and sent you this next morn after the receit of yours, that you may know I have kindly taken it, and that I heartily am,

SIR,

Yours C. B.

His fuller Answer to Mr A. P.

Dear Sir,

THe Zeal that sparkles all over your Letter of the 26. of *Octo.* (which I have now had leasure to read so often, that I can read it perfectly) calls for a more particular Answer, than I gave you on Monday last. Expect only a few brief notes upon it, till I have the opportunity of a friendly meeting.

You

You say you do not find but Mr. *H.* proceeded according to what I proposed to him. My note shews that I offered a meeting at the place he would appoint, in the presence of some discreet Auditors: What place can be understood, but a private place or house? as I also explaned my self to the Baylif, that received of me the Paper, mentioning his house, or Mr. *F*'s, so that, it is no receeding from my offer, but a refusal of an unreasonable demand, if I come not among the confused multitude. Peruse a passage in *Hookers* Preface concerning publick Conferences or Disputes, and consider whether Mr. *H.* his publike meeting will admit of any such Rules. You say, You are *grieved to hear of me as an Opposer of Reformation*, &c. If you would make it appear to me, that the work at *Winchcomb*, is a work of true Reformation, Oh how glad should I be to contribute my best aid to it. But I *administer the holy things* (you say) *to Prophane Wretches, the haters of Godliness, who the next hour*, &c. We confess our selves to God, miserable and wretched sinners, but we trust in his mercy, that he will accept us (in Christ) not weiging *our merits, but pardoning our offences.* I shall use the best means I can, to find out those you characterize,

and deal with them accordingly; but after all care there may be false Professors and Revolters in the truest Church. I countenance none in their corrupt and loose waies, but on the contrary, shew the danger of such loosenes, and exhort unto all Gospel-Order: nor do I know any of my Company that do scornfully refuse it. I am not guilty of the bloud of Christ, which I highly honour, and Minister to those only that seem to me to thirst after it, and receive it with fear and reverence, after profession of Faith and Obedience. If by *Prælatical, formal, superstitious usages*, you mean those decent Orders and Rites which have been established and used in the Church of *England*, I have much to say for the Lawfulnes of them, yet am ready to submit to the commands of my Superiors, when they shall establish another way agreeable to Gods word. I will neither shut my eyes against the light, nor resist the Spirit of Christ, for which I daily pray. The way of holiness, I conceive, doth not exclude laudable Forms and Customs, which serve for edification in holiness. Me thinks it is very fit the body should act a part in the service of God with the Soul, for both are Gods. I had almost forgot that you say, I have *no Call to do what I do*. If

Mr.

Mr. *H.* hath as lawful a Call as I, I will seek Communion with him the next day I know it. The out-comers that will make use of my Ministry, I cannot deny, so long as they have no Pastor that will own them upon lawful conditions: for the conditions of that same new Covenant are not right in the eyes of very knowing, orderly, and well-disposed People. It had been, methinks, a good way to have proposed that Covenant to debate among Neighbouring Ministers, before it had been obtruded on the People, under penalty of loss of Communion. The excellent Scriptures you commend unto me, I have considered, and will give you my sense of them, when I see what deductions you can make thence against me. I do think there are as good Preachers, and as holy men of that way which you call Prelatical, as are under Heaven: *quos longè sequar, & vestigia semper adoro*: I speak of *Jewels, Hookers, Ushers, Halls, Lakes, Andrews*; I could weary you with names worthy of eternal memory. It is easy to call yours the Lord's, (they that are truly so I honour, not despise,) and others a *loose, dead-hearted, carnal party*. For my part I judge no man, but pray that we may all labour to make our calling sure, and work

out

out our own ſalvation with fear and Trembling. By the Grace of God we are what we are, if there be any good in any of us. That Spirit of Grace *whoſe name* (you ſay) *hath been among ſome a derided thing* (who have given the occaſion to that deriſion I will not ſay) is by all ſober perſons ever to be magnified and adored. Without which you ſay well, *I cannot approve my ſelf a member of his body, much leſs a Miniſter of Chriſt.* And therefore I pray for that Spirit, and (not expecting new Revelations) ſtudy what is the mind of the Spirit in the Holy Scripture. For the explication whereof, becauſe a late Doctor of ours, hath done more than any in this Age, I commend his paraphraſe to you on the New Teſtament, ſpecially on the Texts you cite to me: and deſire you to peruſe [*Sine Studio partium*] his Treatiſe prefixed concerning the *New Lights*: and if you look upon his Expoſition of the *Apocalyps*, you will have no cauſe to repent of your pains. Having mentioned this Author, of no leſs piety and modeſty, than Learning and judgement, I would gladly know your opinion of his Latin Book againſt *Blondell*. If either *Blondell* be right for Preshytery, or He for Epiſcopacy. [*vide ſi vacat, Thorndik of Prim. Govern. cap. 11. of*

the Right of the Church.] both waies your New-Church-way will prove plainly Schismatical. I do verily believe the power of Godlineſs may be upheld without the overthrow of antient forms. Nor can I be ſo irreverent to our Fore-fathers, ever ſince the Reformation, much leſs to all Antiquity, as to ſlight and condemn what they either appointed or retained. My rule is this: *Rites of Religion not oppoſite to Scripture may lawfully be uſed.* What ſay you againſt it? Have they not alſo (if they make for order and Edification) a *reall tendency* (in your phraſe) to advance Jeſus Chriſt? What tendency to this end is in the countenancing of Un-ordained Miniſters, and in uſurping a Power of Government in the Church, which Chriſt hath depoſited in other hands, and in ſetting up ignorant Perſons to be publike Orators, I confeſs, Dear Sir, I do not underſtand. And my oppoſition againſt ſuch waies, proceeds meerly of duty. In which oppoſition I ſhall carry my ſelf with all Moderation, approving and imitating what is commendable in the Adverſary, while I oppoſe what I can prove to be blameable. Him will I willingly confer with, either by my tongue or pen, in ſuch manner as I may ſafely do it: but much rather with your ſelf, becauſe I

conceive

conceive you are of a ſweeter temper, that I mention not parts, Learning, and the like things, which (although without Grace they are not much to be valued, yet) are very uſeful and ſubſervient to the *work of God*. Wherein I heartily deſire to join with you ſo far as I can, and I hope in whatſoever we be differently minded, God will in time reveal even that to us. To his gracious direction and bleſſing I commend you and your labours, praying, that as you are endowed with precious gifts of Zeal, Elocution, Learning, Judgement, Meekneſs, ſo you may employ them happily to the Glory of the Donor, in procuring the Unity and Tranquillity of his Church.

Your ſervant in Chriſt,

Nov. 2. 1653.

C. B.

Mr. B. *to Mr.* H. Novem. 7. 1653.

SIR,

I Am aſſured, you are reſolved to hold your publick meeting on Wedneſday next, and I am deſired by ſome of your Neighbours, as well as your ſelf, to be preſent. I intend, God willing, to wait on you at your hour,

on this condition that you permit me being Respondent to stand in your Pue, that I may be seen and heard the better, and be free from the croud. You, and if they be present, Master *Palmer*, and Master *Tray* I will embrace (and only you, in order) as my Opponents, placing your selves a part as you shall see most convenient. That the people abstain from all rudeness and disturbance of our work, your Officers must take care.

Qu. *Whether it be lawful to administer and receive the Holy Sacrament in Congregations called mixt?* *Aff.* My meaning is clearly to affirm what you deny, though my Terms are not just the same.

Yours in the Truth,

C. B.

All was granted, but the Pue.

An

An Answer to a Question proposed by the separating Minister to one of the Parish of *W.* 1653.

Qu. *Of what Church are You?*

1. I Am a member of the *Parish Church* wherein I live; which, although it be much distracted by a Minister of separation, yet it is not destroyed. Although we cannot come to the usual place for the present, safely and without danger of being engaged in Prayers against our Conscience, and of being seduced by erroneous doctrin, and much offended and grieved by uncharitable sentences

sentences and judgements upon our Christian Brethren; yet we preserve the practice of our Religion at home, and sometimes partake of the publick Ordinances abroad, and are in readiness to submit our selves either to the present Minister, when he shall approve himself our lawful and Orthodox Pastor, or to some other duly to be placed over us.

2. I am a Member of the *National Church of England*; which we acknowledge a true visible Church of Christ, though somewhat clouded now and defaced by the modern innovations: to which yet there are many thousand professors that have not bowed. And the Communion of this Church we will not forsake, but pray that Government agreeable to the word of God may be restored to it.

3. I am a Member of the *Church Catholick*, into which I was received at my Baptism; and I desire to joyn with any peaceable Christian in the whole world, in the profession of that Faith which was once deliver'd, and in such forms of Worship

which

which agree therewith. And we pray, that by the means of Christian Princes a *Free General Council* may at length be assembled, to reconcile the Differences, and guide the Affairs of Christendom, to the good of Souls, and the Glory of our Common Saviour.

which agree therewith. And we pray, that by the means of Christian Princes a *Free General Council* may at length be assembled, to reconcile the Differences, and guide the Affairs of Christendom to the good of Souls, and the Glory of our Common Saviour.

TO THE MINISTERS HIS OPPONENTS

THE report of our Dispute being spread abroad, and (as it happens in other fights) Victory being cry'd on both sides, I thought it reasonable to publish this Account of it, that the impartial Reader may judge. Another reason is, that our selves, my brethren (this compellation you will not disdain for Jesus sake) may in cold blood review what hath passed, and either I may come to you, or you to me, as Truth shall require. The first honour is to Defend the Truth, the second to Yield unto it. If any of you will write, remember those words of the Grave Hooker. "There will "come a time when three words uttered with "Charity and Meekness, shall receive a far "more blessed reward, than three thousand "volumes written with disdainful sharpness "of wit.

If you please to hold an other personal meeting, it is fit you answer our Arguments

againſt you concerning what you delivered at Winchcomb Nov. 8. *in diſgrace of our Miniſtry* and *Pariſh-Churches: but if you go on to decline* anſwering, *and are only good at* oppoſing, *I do not refuſe to appear again in* defence, *not only of our* miniſtring the Sacrament, *but of the other two Theſes,* That your new Churches, are not the only true Churches, *And*, That Chriſt was truly Preached before theſe late years. *Upon which (in conformity to the old Univerſity fashion) I take leave to adde here, not any* Libel, *as one of you called it, but my ſad* Epigram.

Papiſts took *one* away, but *you* combine
To rob the People both of *Bread and Wine.*
They blame us, 'cauſe we have not Rites *ſo many*;
But *you* condemn us more, 'cauſe we have *any.*
They will not call us *Catholicks*; *you* can
Scarce yield us the firſt name of *Chriſtian.*
Poor *Engliſh* Church! thy enemies from *Rome*
Were *cruel*; more *unkind* are theſe at *home.*

Your ſervant in the Truth

Oxon. *Nov.* 16.
1653. *Clement Barksdale.*

Disputandi Sobrietas, Ecclesiarum Medicina.

A true Account of a Dispute at *Winchcomb Parish-Church November 9.* 1653. Written by a careful Observer *November* 11. and Printed with Licence *November* 16. for the satisfaction of the People at and neer *Winchcomb.*

Great is the Truth, and it will prevail.

UPON the ninth of this *November*, between nine and ten in the Morning, Mr. *Barksdale* Minister at *Sudeley* the Respondent having waited a while for the comming of the Opponents, first enters Mr. *Helm* Minister at

Winchcomb, immediately after him enters Collonel *Ailworth* Juſtice of peace, Mr. *Tray* Miniſter at *Oddington*, Mr. *Wells* Miniſter at *Tewkſbury*, Mr. *Chaffy* Miniſter at *Naunton*, and ſome other. 1. After they had taken poſſeſſion of the Miniſters Pue, all together, the Reſpondent aſcends a Pue *ex oppoſito*, which he had cauſed to be erected for the purpoſe (his friend Mr. *Towers* Miniſter at *Toddington*, and ſome other Orthodox Miniſters taking up a lower ſeat next unto him on the right hand:) where, firſt falling on his knees, after a ſhort ejaculation he ſhews himſelf, (and ſaluted his Opponents, and after ſome little Pauſe the Queſtion was propoſed, *Whether it be lawful to Miniſter and Receive the Holy Sacrament in Congregations called mixt?* (*Or, in our Pariſh-Churches?*) *Aff.* The prior Opponent Mr. *H.* deſired to begin with prayer. *Take your liberty*, ſaid the Reſpondent, who after the Preface (wherein like a good Orator, the Opponent told the people that Truth muſt look for oppoſition, and that the Reſpondent was a native of the place, and himſelf a ſtranger) and the prayer done, ſpake thus: You will now give me leave alſo to ſpeak three words, 1. To God. 2. To the Hearers. 3. To the Opponents. 1. To God I make my humble addreſs, and intreat you to lift

up

up your hearts with me, that he would be pleased to open our eyes that we may see the Truth, to open our Hearts that we may embrace the Truth, and to give us courage to confess the Truth, and to hold it fast unto the end, for Jesus Christs sake, to whom be glory for ever. 2. To the Hearers my earnest desire is, that you would lay aside all prejudice, and partiality, and listen to what shall be said on either side with silence and patience. And because I am a man of a slow Tongue, of a tender Forehead, of a frail Memory, of a weak Judgement, I have the more cause to beg of you my friends, your secret assistance by your mental prayer, that God would support me so far as I defend his cause. For I declare in the presence of God, the searcher of hearts, that I do verily think that to be true which I maintain, and that I am not willingly an enemy to true Reformation, or the work of God in this place (as I have been grievously charged,) nor am I a friend to any thing that can justly be called Popish, or Antichristian. God knows I detest and abhor it. 3. Lastly to these Gentlemen my Opponents my request is, that you would deal with me fairly and Scholarlike. Take you your turns, and give me mine to speak; come you on, one after one,

and let me have liberty to repeat, to deny, to distinguish, to explain what I say, so far as is needful. And to conclude, if we cannot agree in our opinions, let us yet (I pray) be one in Affection, and preserve amongst us that Christian Peace and Charity which is the mark and the honour of the Disciples of our gracious Lord and Master.

The Respondent in one of his papers afore this exercise had called the publick Meeting place (as they term it) the House of God; But one of the Opponents Mr. *W.* put forward, and, omitting the Question, began in a light velitation about that Appellation after this manner.

W. *The House of God, it is Superstition to call the place so.*

B. I deny that proposition; prove it.

W. *The People of God are alone his House: God dwells in the Hearts of his Saints.*

B. I Answer, the House of God, is either the *Spiritual* House, or the *Material* House; The Hearts of his Elect People are the Spiritual House wherein it pleaseth God to dwell and reside; This place built by our pious Ancestors, and separated from other uses to his Honour and Service, may without offence be called his Material House.

W. *This House was not built for the Honour and Service of God.*

B. I expect your proof of that Proposition.

W. Thus: The House built in the reign of Popery, and for the Honour and Adoration of Saints, was not built for the honour and Service of God: But, this House was built in the reign of Popery, and for the Honour and Adoration of Saints; Therefore this House was not built for the Honour and Service of God.

B. I repeat, *The House built*, &c. And I answer to the major by distinguishing of the end for which the House was built. The *End* is either *principal*, or *less principal*: This House was built for the Honour and service of God, as the *principal End*; it was built for the Honour and Adoration of Saints as the *less principal End*. In the Reformation of Religion our Church reteined the first End, and rectifyed the second, Honouring the Saints with a *pious Memory*, not Adoring them with *divine Worship*. Hear the Church her self speak in her excellent Liturgy.——

W. & H. Away with it, we will hear none of your Liturgy and old Forms.

B. But I must clear the Church from all suspicion of Adoring the Saints, and make the Truth evident out of the Collect for All-Saints

Saints day, and 'tis worthy to be heard of All: "Almighty God, which haſt knit together thy elect in one Communion and fellowſhip, in the myſtical body of thy Son Jeſus Chriſt our Lord; grant us grace ſo to follow thy holy Saints in all vertuous and Godly living, that we may come to thoſe unſpeakable joys which thou haſt prepared for them that unfeignedly love thee through Jeſus Chriſt our Lord, *Amen*. I beſeech you All to take notice that our Church is free from that ſuperſtition, or whatever it be called, wherewith the Church of *Rome* is juſtly charged. The Saints are in our Prayers for *imitation*, not for *adoration*. Our Houſes therefore being truly built at firſt for God's Service, and now uſed by us for the right end, the ſetting apart of ſuch places for divine Worſhip, makes them *relatively* holy, and gives God a peculiar Title to them, and he owns them for *his*;" My Houſe ſhall be called a Houſe of prayer.

W. *Your own Houſe may be as well uſed ſo, and called Gods Houſe, and a holy place.*

A. No, Though God may be ſerved in every place, and I ſerve him dayly in my own houſe, yet the *publick* place *ſeparated* for his ſervice, I ſay, becomes his by a peculiar right. All the world is his, but our Churches

are

are his to a ſingular and holy purpoſe, by a ſingular dedication. As he hath his *Day*, ſo alſo a *place* for his Worſhip, both *Holy*. "Keep ye my Sabbath, and reverence my "Sanctuary. For your ſatisfaction ſee Mr. *Mede*'s Divine Treatiſe upon *Hallowed be thy name*, and his letter to D. *Twiſs*. Now let us *Hoc agere*, and come to the buſineſs of the day.

H. *To the Queſtion of the day, my firſt Argument is this. That it is not lawfull to adminiſter the Sacrament in your Pariſh-Churches, thus I prove: If you have not a true calling in your Church of England, then it is not lawfull for you to adminiſter the Sacrament in your Pariſh-Churches: But you have not a true Calling in your Church of England; Therefore it is not lawfull for you to miniſter the Sacrament in your Pariſh-Churches.*

B. I repeat, *If we have not*, &c. I deny your minor, and affirm, we have a true calling in our Church of *England*.

H. *If in your calling by the Biſhops you are engaged to ſuperſtitious and unlawful practices, then your calling in the Church of* England *is not a true Calling: but in your calling by the Biſhops you are engaged to ſuperſtitious and unlawful practices; Therefore your Calling in the Church of* England *is not a true Calling.*

B. I

B. I deny your minor, and affirme, we are not engaged to any superstitions and unlawfull practices is our Calling by the Bishops.

H. *The keeping of Holy-dayes* [*I do not mean Holy-dayes upon occasion, as our Thanksgiving dayes, but your set holy-dayes*] *the keeping of your holy-dayes is an unlawfull practice: But in your Calling by the Bishops you are ingaged to the keeping of Holy-dayes; Therefore in the Calling by the Bishops you are ingaged to unlawfull practices.*

B. I deny your major, and affirm, that the keeping of our holy-dayes is not an unlawfull practice.

H. *A practice against Gods command is an unlawfull practice: But your practice is against Gods command; Therfore your practice is an unlawfull practice.*

B. Not against God's command; how prove you that?

H. *My text is in* 20. Exod. *where you shall find it a part of the fourth Commandement, Six dayes shalt thou labour and do all that thou hast to do: Therefore, it is against Gods command to keep any one of the six dayes holy.*

B. I answer two wayes, 1. By retortion. 2. By interpretation. 1. By *retortion*, I say your Argument rebounds upon your self, and condemnes your own practice; and that Text

in

in your ſenſe, that we are commanded to labour ſix dayes, takes away as well *occaſionall* holy-dayes as ſet and recurrent. For our Thanksgiving dayes are not dayes of labour. 2. By *interpretation*, the words you urge are not *preceptive* but *permiſſive*. God requires one day in ſeven, and allowes us ſix, not denying us the liberty, if we be ſo devout, as to conſecrate ſome part of them alſo to his publick Service. The Jewes had among their holy-dayes the feaſt of Dedication, of humane Inſtitution, which yet we read that Chriſt himſelf obſerved.

H. *Worſhip not inſtituted by God is unlawfull Worſhip: But your Holy-dayes are a Worſhip not inſtituted by God, but by humane authority; therefore your holy-dayes are unlawfull Worſhip.*

B. I anſwer to the minor, and ſay, that our holy-dayes are not the *Worſhip* it ſelf, but a *circumſtance* of the Worſhip: and circumſtances of Gods Worſhip may be ordained lawfully by *men*.

H. *Well, your calling by the Biſhops (however) is not lawfull, and thus I prove it. If the Scripture allowes of no Dioceſan Biſhops, then your calling by the Biſhops is not lawfull, But the Scripture allowes of no Dioceſan Biſhops; Therefore, &c.*

B. I deny your minor, and affirme, the Scripture does allow Diocesan Bishops.

H. There is not so much as the name of a Diocesan Bishop in all the Scripture.

B. But there is more than the *Name*; there is the *Thing*, there is the *Office*. The word *Trinity* is not in the Scripture, yet we Believe the Trinity.

H. Where doth the Scripture shew us any such office? bring forth your proofe of it.

B. 'Tis my part to answer your proofs. Now you put on the *Respondent* the part of an *Opponent*. Let them that have been bred in the Schools judge whether you do like a fair Disputant.

H. Our dispute is not an University Dispute, but for the clearing of the truth to some Godly People.

B. Do you think the University Disputations (which are the best in the world) are not for the clearing of the Truth? But what saith Mr. *Tr.* shall I propose my Argument, to prove *Diocesan Bishops* by the Scripture?

Tr. You have liberty to propose your Argument, and shew in what part of Scripture you can find the Office of any Diocesan Bishop.

B. I allege principally the Epistles of S. *Paul* to *Timothy* and *Titus*, and particularly *Tit.* 1. 5. For this cause left I thee in *Creet*, that

'that thou ſhouldſt ſet in order the things 'that are wanting, and ordaine Elders in e-'very City, as I have appointed thee. Out of which Text I will prove that *Titus* was a Biſhop, and *Creet* his Dioceſe, and therefore here we have found the Diocesian Biſhop. But before I proceed, let me aske you, Gentlemen, do you not put me upon this to enſnare me? Do you mean no harm to me?

Tr. *No I aſſure you; wherefore in Gods Name ſpeak freely.*

B. I humbly thank you: but firſt let me openly declare before all this Aſſembly, that I have no mind to oppoſe any act of State, nor will I meddle at all with the *Lands* and *Lordſhips* of Biſhops, only I plead for the *Order* and *Function* of Biſhops, I plead for the primitive Apoſtolicall Biſhop and no other: And that this Text is for me, thus I prove: He that hath a power to ordaine Elders and ſet things in order in the Church is a Biſhop: But *Titus* hath a power to ordaine Elders, and to ſet things in order in a Church: Therefore *Titus* is a Biſhop.

H. But you muſt prove him to be a Dioceſan Biſhop.

B. So I do. *Creet* was his Dioceſe; the whole Iland was committed to his Government. *Dioceſe*, my friends, is a Greek word

(ſim

(ἐπὶ τῆς διοικήσεως, to order and administer the affaires of Gods House) signifying the territory or circuit of a Bishop. So *Creet* may be well called the Diocese of Bishop *Titus*, having under his inspection (as tis plaine) the Elders of the Cities there.

W. *The Cities were not under* Titus *his Goverment, he was not a Ruler of the Iland.*

B. He was Ruler of all the Christians (I mean onely them) through all the Cities and Country.

Tr. *But* Titus *was an Evangelist: Therefore no Bishop.*

B. I deny the Consequence: He was an *Evangelist*, while he went about Preaching and Planting the Gospell, And he was the *Bishop* of *Creet* when he was fixed there by *Paul* 'to Ordaine Elders, and put in order the 'things that were wanting.

H. We find Titus *in other places beside* Creet, *and Bishops of those times were not non-residents: Therefore he was not Bishop of* Creet.

B. Bishops may lawfully be (and were antiently) *non-resident* for some time, to wit, while they attend the business of Religion abroad, and procured the greater good of the Church: In which time of their absence their places are supplyed at home by their *Deputies*.

Tr.

Tr. *But Sir, I pray, consider* Titus *was an extraordinary Governor, and therefore no Diocesan Bishop. And you dispute fallaciously, unless you put in the word Ordinary.*

B. I say he was a Diocesan Bishop, or (if you will) rather an *Archbishop*, For I conceive the Elders of every City to have been *Bishops* and *Overseers* of severall Ministers and Congregations: therefore he was an ordinary Governour. Thus I argue: He that ordaines Elders, and orders the things in the Churches, is an Ordinary: But *Titus* ordaines Elders, and orders things in the Churches; Therefore *Titus* is an Ordinary.

Tr. *But I mean he was called to that office in an extraordinary manner.*

B. No neither. He was called in the same manner as *Timothy* and others, by Imposition of the Presby tery: Therefore He was called in an Ordinary manner.

Col. A. Timothy *was called (saith* Paul *in another place) by the laying on of his hands.*

B. Noble Sir, you say very true; and the places are easily reconciled thus: Divers Elders laid hands on *Timothy*, among whom S. *Paul* probably was chief.

H. *And was* Paul *too a Diocesan Bishop?*

B. The Apostles *common* Diocese was the whole world, which by agreement they divided

vided among them: and S. *Paul* was *especially* the Apostle of the Gentiles. But in the *Apostles* I grant some things are *extraordinary*,

Tr. *Pray, make it out cleerely that* Titus *his case is not extraordinary, otherwise you dispute fallaciously.*

B. Truth needs no sophistry. Thus I make it out. The office that is to continue in the Church, and to be succeeded in through following ages, is no extraordinary office: But this office of *Titus* is such; Therefore, &c.

H. *What? is it to continue to the worlds end?*

B. Yes, to the worlds end. For it is Christs Promise; 'I am with you alway even to the 'end of the world. *Mat. ult. ult.* What say you to my argument? Ordination and Jurisdiction are Offices or Powers needfull to the Church in all Ages: This Office of Power or *Titus* was Ordination and Jurisdiction; Therefore this Office of *Titus* is needfull to the Church in all Ages, and therefore no extraordinary Office. And my Brethren, I would have you to know, we are able to shew out of the best Records and Monuments of the Antient Church, that there was a *succession* to the Apostolicall Bishops in these parts of their Office; And the *Catalogues* of succeeding Bishops in severall Apostolicall Sees are

yet

yet extant: And the Fathers and Councills and Eccleſiaſticall Hiſtories come in here with undeniable evidence, that Dioceſan Biſhops are ſucceſſors of the Apoſtles in the Government of Churches.

H. See, godly Brethren, the ſubtilty of this man: He will not contain himſelf within the Holy Scripture, but tells us of Fathers and Eccleſiaſticall Stories, and humane Authorities.

B. Who ſucceeded in the government of Churches after the Apoſtles, we muſt learn out of the writings of the next Ages. And I tell you not only Fathers and Church-ſtory, but all other good learning is requiſite in a compleat Divine. Mark this, you bold unlearned new-ſpeakers and expounders of Scripture; Mark it and remember it well. And for the queſtion of Church-government eſpecially, it is impoſſible to find a better way to underſtand the Scripture, than by the *practice of the primitive times* of the Chriſtian Church.

H. Expound Scripture by the practice of the primitive Church? Do ye heare him brethren? as if Scripture needed the help of the Church. We thought we ſhould finde him enclining to Popery.

B. I deteſt all *Popery*, charge me not ſo ignorantly. Upon my life I will make it good

by the judgment of the most learned and sound *Protestants*, that the practice of the primitive Church is a great light to Scripture. But this requires the searching of Books, which at your leisure I should be glad to shew you.

W. Protestants, Whom do you mean by Protestants?

B. I mean those that protest against the Errors & Innovations of the *Roman* Church in latter times, and endeavour to reform Religion according to the Scripture, and the primitive pattern.

H. You see he takes in the practice of the Primitive Church again.

B. I do and must; and thus I argue: That Government which in the primitive Ages took place in the Churches planted by the Apostles, is the Apostolicall and Scripture Government: But the Government of Diocesan Bishops took place in the Churches planted by the Apostles; Therefore the Government of the Diocesan Bishops is the Apostolicall and Scripture Government. Now let me see who will answer me.

W. Antichrist, Antichrist was working betimes.

B. Whether it be *Antichristianism* to establish, or to overthrow the Function of Bishops,

ſhops, let all conſidering men judge by the Premiſes.

W. But why do you take in any thing elſe with Scripture, as if that alone were not ſufficient for us?

H. Yea Scripture, Scripture, we are contented with Scripture.

B. Give me leave to explain my ſelf to All, and I entreat you, Harken, The Scriptures perfection I do thankfully acknowledge: but the things conteined in the Scripture are ſome of them conteined in it *plainly* and *expreſly*, to be apprehended by every Reader; others things are conteined there *implicitely, virtually*, and ſo as there is need of many helps to make our deductions thence. And for the Scripture-government I know no better light to ſhew it than the practice of the Antient Church. I argue thus: They that have commended to us the very Books of Scripture are fitteſt to give us the ſenſe of them, eſpecially in point of Government: But the Antient Church hath commended to us the very books of Scripture; Therefore the Antient Church is fitteſt to give us the ſenſe, &c. And I pray Mr. *W.* how will you prove that the Scripture is the Word of God?

W. I know it by the Teſtimony of the Holy Spirit in me.

B. But how will you convince another that will not believe your Spirit, that the Scripture is divine? Here you may make very good use of the Testimony of the next Ages, that received it from the Apostles and gave it down to their Followers.

W. and H. Popery, to depend upon the Testimony of the Church.

An. Since you are many at once upon one (which is not fair) give me leave to put in sometimes in behalf and for the ease of the Respondent. We say, we depend upon the testimony of the *Antient* Church, not of the *new Roman* Church. The Roman Church is every corrupt Church, the Primitive times were far more pure.

What do you talk of Purity after the Apostles times? Did not many Heresies creep in?

An. By this Argument you will condemn the Apostles times also: for even then were not wanting Schismes and Heresies.

B. Will you leave this as it is, and proceed to some farther Argument, and come close to the business of the Sacrament? I say, it is lawfull for me to Minister the Sacrament in the Congregation at *Sudeley*.

An. Thus I proceed to shew, that your calling is null: therefore you cannot Minister.

Ministers

Ministers that Prophane the holy things of the Lord, their calling is null: But many Parish Ministers prophane the holy things of the Lord, Therefore their Calling is null.

B. You should say *All Parish Ministers*, for you hold it is not lawful to Minister in any mixt Congregation, and such you say are all Parish Churches. But say neither *All*, nor *Many*, but apply the *minor* to me, whom you have publikely in your Sermons condemned (before you used the Christian wayes of more private Admonition:) and then I deny both your premisses, both *Major* and *Minor*, both are false and Scandalous. Neither doth the prophaning of Holy things null the Ministers calling; nor have I prophaned the Holy things in the said Ministery.

H. First then I prove the major *fully; you that have Bibles, Brethren, pray turn to the places. Ezek. 22. 26. & 44. 13.*

B. What prove you thence?

H. That prophaning the Holy things nulls the Priesthood, for they shall be no Priests unto me, saith the Lord.

B. I answer to the Text, by distinguishing between the *Order* of a Priest, and the *Office* of a Priest. They shall be no Priests *unto me*: here is a suspension from the Office and work of the Priests, no nulling of the Priesthood it self.

W.

W. Then it seems by you, They were Priests and no Priests. God saith, They shall not; you say, they shall remain Priests.

To. He hath shewed you how. They were Priests and no Priests in divers respects: They were still of the *Order* and race of Priests, they were not to *officiate* any more in the Priestly office. God would not accept them, he saith, *They shall be no Priests unto me.* Yet who knoweth but upon their repentance God might readmit them, not by a new Consecration, but by *Absolution.* And so Ministers, when they are restored after suspension, are not new *Ordained*, but only the *Censures* taken off.

Tr. *Well, you grant at last a removall and suspension from the office, though the calling be not nulled: And so you will confess you deserve to be removed from Officiating, if you prophane the Holy Things of the Lord.*

B. I will grant, that a Minister, if he be so prophane, ought not to officiate: but I think the proceedings against a Minister must be tender and wary; *Receive not an accusation against an Elder without two or three witnesses.* Conviction must go before Censure, and upon Repentance restauration followes. And I refuse not to be so dealt with.

Tr. *Proceed therefore, and prove your* minor,

nor, *that he doth prophane the holy things of the Lord.*

H. *They that administer the Sacrament promiscuously to All, do prophane——But you so administer; Therefore,* &c.

B. Your minor's false and Scandalous. The Congregation of my hearers, I will confess, is mixt: not so the Company of my Communicants. Understand what my practice is. After divers preparations, when the Sacrament is to be administred, I proclame, *All that are not prepared Depart, You that are prepared, Stay.* These, after the departure of the rest, I look upon as prepared in some measure, and so I go on.

H. *If you do administer the Sacrament to the unregenerate——*

Tr. *No, no, say thus——to the ignorant and Prophane.*

H. *You Minister the Holy Sacrament to the ignorant and prophane.*

B. You do well to prompt one another. Prove it. Or, if you please, I answer, persons may be ignorant and prophane, either *in the eye of God*, that searcheth the secrets of the heart; or *in the eye of the Church*, that looks upon the outward appearance. In the former sense some of us may be such, we are not so in the latter.

Tr. *Pray Mr. B. let me ask you, Do you know every one that you Minister the Sacrament to?*

B. I will give you an ingenuous answer: I do not know every one.

Tr. *O! how can you justify your self in this?*

W. *Why here's a confession of the fault we lay to your charge: you give the Sacrament you know not to whom? We have done now.*

H. *We thank the Lord, Brethren, that the good work is so happily brought to a conclusion this day. You hear what he confesseth, he doth not know some of them, who they are, and yet he should know them to be visible Saints. A good Shepheard knows his flock.*

B. Hold a little, my Masters, and take me with you. Have patience while I give in my Answer. I do not know them, and yet I do know them. I know them not, some of them, by name, I have no familiar acquaintance with them, I do not know them in civil relations: but I do know them, and own them in a religious relation. I know no hurt by them.

Tr. *You Know no hurt by them. Alas, Alas, poor creatures!*

B. Hear me out. I do not only know no hurt by them, but I know much good by them,

them, their visible and cheerful *profession* of the true Christian Faith, their reverent behaviour at their Prayers, their humble Confession of Sins, earnest desires of pardon, hearty promises of new obedience. An appearance of *Faith* and *Repentance*, joyned with *Charity* and *thankfulness* satisfies me very well for the time, till I find they do deceive me.

H. *You are deceived with too good an opinion of them. If I durst, I could say somewhat against some particulars.*

B. God forbid you should have hurt for telling any one a *necessary truth*. For my part, I think and hope the best of all, that promise fair, I Judge according to *charity*. I know one may act the *Saint* to day, and the *Devil* to morrow. Let me tell you, 'tis the judgement of our Church, after the Fathers, that *Christ* delivered the Sacrament to *Judas* also, who went out immediatly after to betray him; and, before that, was discovered by his Master to be a Devill. You will not grant this: however, you know *Peter* himself, that was so zealous, upon triall, the very next day denied his Master, yea denied him with *cursing and swearing*. All the rest forsook him and fled. Their strength was little, and their knowledge was less: witness the

the Diſciples going to *Emaus*, *fools and ſlow of heart*, and the queſtion propoſed about the Kingdom, *Acts* 1. What is the loweſt meaſure of grace I will not determine. Where I ſee any hopes or weak beginnings of Chriſtianity, I embrace and cheriſh them. In the School of Chriſt there be many little ones, that muſt be gently uſed; and there be ſome great ones, that muſt not be offended, but upon great reaſons. Why ſhould I not think better of others than my ſelf, when the *B.* Apoſtle calls himſelf the *chiefeſt of ſinners*, and leſs than the leaſt of Saints? He that hath beams to caſt out of his own eye, muſt not be picking motes out of his Brothers eye. 'Tis true the Brother muſt be admoniſhed, eſpecially by the Miniſter: but this muſt be done diſcreetly and orderly, and with meekneſs of ſpirit. He that obeys *one*, or a *few*, ſcapes the cenſure of the *Many*: and may not be reckoned as an alien. None is ſo, but he that proves obſtinate after the methods of Counſel and Reproof. And verily, Mr. *H.* it had been a good method for you, to have admoniſht me and the reſt of the Congregation, whom you are offended with, and to have received our Anſwer, before you condemn'd us in your Pulpit. And that Anſwer will ſerve now: In what we have offended God,

we

we ask his pardon: In what we have offended you, we will give you satisfaction. Thus doing, we shall not be excluded from Communion by any just sentence.

H. You have some that might be named, that both before and after the Communion, have shewed themselves no sober men.

B. That may be, and I shall desire to be informed of them, that I may labour to reform them, or exclude them if they be proved open and notorious evill livers. And I do often commend and endeavour to bring into better practice, the Duty of fraternall Admonition and Correption, which is now the more necessary, because we want publick Discipline [see D. *Hammond* of Fraternall Admonition] Having declared my self thus, I must conclude your Argument against my Communicants, till you prove your Accusation better, to be only an Argument of your own uncharitableness.

H. I cannot yet allow of your Call to Minister: For Ministers truly called are appointed and ordained by the Godly people: But you are not so appointed; Therefore——

B. You will, I hope, hereafter allow me equall liberty to oppose your Orders: I have mine from a Bishop assisted by his Presbyters, according to Apostolicall Institution;

and

and the constant practice of the Church. The People cannot confer on us our power: They may approve and assent to our Calling, and give testimony of our good conversation, and receive us when we are sent unto them. I am owned as a Rector of the People to whom I Minister.

W. We are servants of Gods people. Paul, *I am sure, saith so of himself.*

B. He saith so, and so doe I, their servant *for Jesus sake.* Let them acknowledge us their spirituall *Rulers* and *Fathers* in Christ, and we will in all humble condescension, be their *Servants* for Jesus sake. Jesus *himself*, our Lord and Master, stiles himself a Minister or Servant of his Servants: and he hath said, He that will be greatest among you, let him be *Servant* of all. 'Tis easy to distinguish between a servant *by voluntary condescension*, and a servant by *necessary subjection.*

Tr. *You said before, that in case of prophaning the holy things, you would confess a Minister deserves suspension. Who shall suspend him, but the Congregation? What other power is there?*

B. I confessed the prophaner of Holy things to deserve great punishment: but, after due *Admonition*, and upon his *obstinacy*, not else.

Yet,

Yet, I cannot see, how the *people* have any Authority to sentence him.

Tr. *Who would you have to do it? Who?*

B. To speak freely, I would submit my self to my Ordinary, the *Apostolicall Bishop* (or, if you like the Latin word better, the President or Superintendent:) for whom I have spoken before. And I am ready to joyn with you in a *Petition*, that we may have an Apostolicall Bishop set over us, as it was in practice of the antient Church.

H. *You stand too much upon the practice of the Antient Church: come to the Scripture.*

B. I am sorry you value the practice of the antient Church so little. Pray, where is your maine strength in Scripture for your *Independent* or Congregationall Churches.

H. *Let us read the famous Text*, Mat. 18. 15, 16, 17, 18, 19. 20. *One of which Text I frame this Argument: If here, be meant by the Church a Congregation from which lyes no Appeale, then is the Independent Church founded upon this Text: But here is meant a Congregation, &c. What else will you conceive by the Church?*

B. I am very inclinable to Saint *Chrysostome's* interpretation, who by the Church, understandeth the Elders and Rulers of the Church.

H. The word Church is no where so taken in all the Scripture, and therefore it cannot be so taken here: shew us any place.

B. It doth not follow: for some word may possibly signify that in one place, which it signifies no where else; and again there may be other places, though I cannot readily shew them: I will consider of it.

H. No, I doe assure you, tis never so used: and therefore I hope you will yeeld to the Word, that we may go on with one consent in the work of God.

B. God grant it, if it be the Work of God: but you have not cleered it yet. I cannot yield to your sense for this Reason: That sense of Scripture (concerning Church-government) which was never received by the Doctors of the Antient Church, is not the true sense of Scripture: But your sense of the place was never received, &c.

H. Still, still he declines Scripture, and would lead us to human Ordinances.

B. As for human Ordinances, I can embrace them so far as they are not opposite to Scripture: but now we are upon the Interpretation of Scripture, I must profess I have been ever bred in the Church that requires all her Ministers to receive the Scripture, as interpreted by the Antient Fathers, and to propose nothing

nothing to the people, contrary to what was derived out of the Scripture by them, I am not ashamed of my Mother the Church of *England*, nor (by Gods grace) ever shall I. And I doe heartily warn all that hear me, to take heed (as they tender their Soules) of departing rashly from the Communion of of the said Church.

W. I thought where we should have you.

B. You have me where I have ever been, and where I mean to abide, till I am convinced. I am not unwilling to learn of any one. And pray Mr. *W.* tell me, whether you hold not a Synod of chosen men, gathered out of your Churches, to have authority over them all?

W. No authority at all; such a Synod may be of use for advice and counsell, not for goverment, or for the exercise of any jurisdiction.

B. Then as I conceive your modell is very imperfect, and methinks your Ministers in their severall Congregations look like so many little Popes, For, the Pope is the Great Independent, and will allow of nd Appeal from him, no more will you.

H. Pray Mr. B. quiet the People.

B. I beseech you, good people, I beseech you attend with silence and patience!

Tr. Where presently followes Exception, there

there can be no appeal: But after the sentence of the Congregation presently followes execution; If he hear not the Church, let him, &c. Therefore from the sentence of the Congregation can be no appeal.

B. Well argued: I repeat. *Where presently, &c.* I answer first to the *major* or first proposition. There may be an appeal after execution of the sentence of the Congregation. [In your own way may not the wronged person appeal from you to your selves?] In the *Presbyterian* you know there lyes an appeal to the *Classis*: but that I take not on me to maintain. I know no power to excommunicate but *Episcopall*.

Tr. *Then it seems by you, the Bishop is the Church, and the sole judge of the Congregations.*

B. Not so neither. Hear my Answer, I pray, and do not you ignorant fellowes laugh at that you do not understand. The Bishop is considered, either *Solo* or alone, or as he sits *in Cathedra* crowned with *Presbyters*. In this later sense, I humbly conceive the Bishop is (or ought to be) Governour of the Congregations within his Diocese: And such Bishops we can shew innumerable in the ancient Records of the Catholique Church. I am very sorry these Gentlemen are so ill read

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in good Books of our own Englisſh Divines, as to deny a truth ſhining ſo bright upon them. Mr. *Tr.* have you not ſeen the learned *Thorndike* of the primitive Government, &c?

Tr. *We cleave to the Scripture, and call you to the foreſaid text. Can you ſhew one place where Church is taken for the Biſhop and his Presbyters?*

B. What if I cannot? The Authority of the antient Fathers is ſufficient for the preſent to commend my interpretation to ſuch as reverence *Antiquity*. But becauſe I would gladly pleaſe you, I will *offer* another ſenſe of the words in queſtion, which will come neer to you, but is not fully yours. That is, after the firſt admonition by *one*, and the ſecond before *two* or *three*, it is the mind of Chriſt, that a greater number ſhould be made acquainted with the buſineſs, tell it to the *Many* for the ſhaming of the offendor, as the Apoſtle ſomewhere ſpeaks; the words may the more probably be taken in this ſenſe, becauſe as yet the Diſciples were not ſetled under a Church-government, and ſo there remaining no more to be done after this ſhaming of the offendor before a good number of Fellow-Chriſtians, *i. e.* the Church, he was to be henceforth, till his amendment, accounted as

a heathen, and might be profecuted for any offence before the heathen Tribunalls, Which profecution was not lawfull againſt thoſe that would hear the Church. [See 1 *Cor.* 6.] But this will do you no pleaſure, unleſs that which followes in the next verſe belong unto the Congregation too: but that cannot be, if Chriſt ſpake the words to his Apoſtles, and gave the Keys, and Power of Binding and Looſing to them and their ſucceſſors, as I beſieve he did. Conſider of it. *See the learned* Dr. Hammond *of binding and looſing.*

To. Give me leave to add ſomewhat here in confirmation of what was laſt ſaid. Scripture you know gives light to Scripture. Chriſt elſwhere ſaith to *Peter* that he would give the Keys to him, *Matth.* 16. 19. And *John* 20. 21, 21, 23. he ſpeaketh to his Diſciples and thus enſtateth them in that power: *Then ſaid Jeſus to them again, Peace be unto you, as my Father hath ſent me, even ſo ſend I you; And when he had ſaid this, he breathed on them, and ſaid unto them, Receive yee the holy Ghoſt, whoſoever ſins yee remit, they are remitted unto them, and whoſoever ſins ye retain, they are retained:* theſe are the ſolemn words of Ordination.

W. The words are ſpoken to Peter, *and to the Diſciples as they were Chriſtian profeſſors,*

(*and*

(*and so they do belong to our people*) *not as they were appointed by Christ to be Governours of his Church.*

To. The words signify a power committed to them, which they used as *Governours* ('tis plain) and which they left to the Bishops their *Successours.*

Tr. *The Apostles had no successors being gifted with a miraculous power.*

B. The Apostles are to be considered in two respects, either as *planters* of the Churches, and to that purpose endued with a miraculous power, to make way for, and to give confirmation to the Gospel, or else, as Governours of the Churches, invested with the ordinary lasting power of ordaining Elders, of binding and loosing, and of setting things in order: herein who were their Successors, you may see if you will inform your selves in the book of *binding and loosing*, and in the *Latin dissertations* against *Blondellus.* Pray take it not ill that we often assert this: it is of such concernence, that with this truth the Ministers of *England* must either stand or fall. We speak not for Bishops to be *Lords* of Lands, but *Fathers* of the Church. You must all mark that.

Tr. *The difference 'twixt us appears plainly, you are for Bishops, which you call the Primitive*

mitive Apostolical Bishops, and in them you place the power which Christ hath left to his Church: We are for the Bodies of Congregations, which we say are under no superiors neither Bishops nor Presbyters, but absolute and independent in respect of man, and immediatly under Jesus Christ.

Col. A. Bishops and Presbyters are all one in the New Testament, namely Acts 20.17. *Paul sent to* Ephesus, *and called the Elders of the Church* τὸς πρεσβυτέρους, *and v.* 28. *the holy Ghost hath made you overseers,* ἐπισκόπους; *Therefore Presbyters and Bishops are all one.*

P. Noble Sir, I answer, *Bishops* in the new Testament, are also called *Presbyters*, but they are more than those we now call Presbyters, who are to be ordained and governed by the Bishops. Any Presbyter may be called Bishop or Overseer of his own Parish, but those we eminently stile Bishops now, who are Bishops, or Overseers and Rulers of those Parish Bishops or Presbyters. The Presbyters St. *Paul* sent for from *Ephesus* were properly Bishops.

Tr. No, Hear my Argument. The Church of Ephesus *was but one Congregation. I prove it out of* Eph. 2. *the two last verses: In whom (Jesus Christ) all the building fitly framed together, &c. A building fitly framed*

med together is but one Congregation: But the Church of Epheſus *was a building fitly framed together; Therefore,* &c.

B. To the Major. Not only one ſingle Congregation, but many united under one Biſhop may be ſo called. And that *Epheſus* was not a ſingle Independent Congregation, but a Metropolitical Church, you may learn of the moſt Reverend Primate Dr. *Uſher*, a man I think of great Authority among you alſo, as among all Scholars, moſt juſtly. I refer you to his Geographical Tract of the Aſian Dioceſe.

Tr. *Return to the Text,* Mat. 18. *v.* 19. *I ſhall prove it undeniably, that a ſingle Church hath an independent power. But firſt will you grant me, that two or three may be taken for a ſmall Congregation?*

B. Yes, I deſire to grant you all I can, without injury to the Truth.

Tr. *Then thus I argue: Where is the Duty and the Bleſſing, there is the Power: But in a ſmall Congregation* [*where two or three,* &c.] *is both the duty and the Bleſſing; Therefore there is alſo the Power, namely of Excommunication.*

B. *Where is the duty,* &c. You leave out a very neceſſary word, *Independent.* For ſuppoſing that a power of Excommunication

west in a particular Congregation, I cannot grant it is there *independently*, but there may be an Appeal. But did you ever hear of an Indepent Church of two or three?

Tr. *Yes, there may be a Church of so few, and that independent.*

B. A *private* Church, I grant, not a *publick*, enabled with power of Excommunication, a power supreme. Lo you, here is Popery in a little volume, an independent, absolute, supreme Church made up of two or three.

H. *Did you not grant to Mr.* Tr. *that two or three may be taken for any small number? now you recall your words. You know, if there be twenty in a company, we sometimes say there be two or three.*

B. No indeed, that's too far wide. Let the people judge of this, whether any will say there be two or three, if there be twenty persons met in a room. Two or three, that is, twenty. (silence I pray!) But Sir, the words of Christ are verified, if there be but barely two. And therefore I may justly think it too small a number to make the Church, mentioned v. 17. It cannot be for this reason. The Church in the 17. v. is of more authority, and more in number, than the two or three mentioned in the second admonition, v. 16. But two or three v. 19, 20. are not of

more

more authority nor more in number, than the two or three mentioned v. 16. Therefore the two or three v. 19, 20. are not the Church mentioned v. 17. Anſwer this, and you ſhall hold your Supremacy to the worlds end for me.

H. *You hold an Appeal from the Church to the Civil Power, which is plain Eraſtianiſm.*

B. Eraſtianiſme? I ſhall make it appear to be Chriſtianiſme. But what was *Eraſtus*, pray?

H. *I came not here to be Catechized by you.*

B. Eraſtus was one that denied the power of Excommunication in the Church: which I do not, but deſire it may come into practice upon true Rules. If you would know *Eraſtus*, ſee the Book of Binding and looſing, at large. And noble Sir, you that are a Civil Magiſtrate, let me call you to witneſs, that I ſtand here an Advocate truly to plead for the Supreme authority of this Land, and I undertake to ſhew that the Higheſt powers in the Commonwealth have alſo the Higheſt Rule of the Church, and may receive Appeals from any Chriſtians that complain of wrong in any Congregation whatſoever.

Col. A. *The Higheſt Powers haply doubt*

of

of that Authority, and forbear to execute any such, till they be more fully satisfied.

B. Were I worthy, I would request them to know their power, and use it for the restitution of Primitive Episcopacy. They doubt, you say; but Sir, these men flatly deny that authority of the Civil Magistrate in matters of Religion.

H. *And how I pray do you prove it?*

B. Let every soul be subject to the Higher Powers. Every man, saith St. *Chrysostome*, whether Lay or Clergy.

Col. A. *There is no such distinction of Lay and Clergy in the Scripture. All the Lords people are his Portion.*

B. Sir, you say most true, that All the Lords people are his Portion, that is, as selected and called out of the World: but his Ministers are more peculiarly his, as called from among his People, and admitted nearer to him, being separated for the Ministration of Holy things. But however, all sorts of men, I say, whether Ministers or others, must be subject to the Highest powers.

Tr. *Yea, in Civil things they must be subject, not in Ecclesiastical. The Powers are distinct.*

B. They are distinct in their *Objects* or Matters about which they are exercised; they

they are united in the ſame *Subjects* or Perſons that are ſupreme in all cauſes both Eccleſiaſticall and Civill.

W. You were wont to pray for the King in that ſtile.

B. Yes, when the King was; and now they that have the Kingly power may withall aſſume the ſame title, if they pleaſe.

W. By no means, Temporall Governors, power Spirituall?

B. The power of Civill Magiſtrates, in matters of religion, is called Eccleſiaſticall or Spirituall in reſpect of the *object* of it, about which it is converſant, not in reſpect of the manner of *operating*: For the ſupreme powers do not miniſter in holy things, in the Word, and Sacraments, and cenſures, but they take care and provide, that theſe miniſtrations be rightly and orderly performed.

H. But how prove you an appeal to be made to the higheſt power in a Church-caſe?

B. *Saint Paul* appealed unto Cæſar, *Act.* 25. 10, 11.

Tr. *Yea but that appeal was in a cauſe concerning ſedition.*

B. Hear himſelf ſpeak, For the Reſurrection of the dead am I called in queſtion, *Act.* 23. 6.

W. That was ſaid in policy to divide the Phariſees and Sadducees.

B.

B. However the Apoſtle ſpake nothing but the truth, as appears alſo by the words of *Feſtus, Act.* 23. 19. The queſtion was whether he might preach Jeſus and the Reſurrection.

Tr. *That Cæſar was* Nero, *a heathen tyrant and perſecutor, a fit man to meddle with Religion.*

B. He was, it ſeems, fit for *Paul* to appeal unto, for want of a better, and had he acquitted the Apoſtle, he had thereby given him a right againſt the Jews [*See* Grotius *of Authority, concerning this particular and the whole matter:*] As for the Supremacy of Chriſtian Kings this is one argument: If the Jewiſh Kings had power in matters of Religion, then have the Chriſtian Kings the like power: But the Jewiſh Kings, &c.

To. Let me adde another Argument out of the Prophet, concerning the Chriſtian Church, Kings ſhall be her nurſing Fathers, and Queenes her nurſing Mothers.

W. *Read out the verſe, and you are anſwered:——They ſhall bow down to thee with their faces to the earth.* Iſ. 49. 23. *Here is ſubjection rather than ſuperiority.*

To. A ſuperiority of Government and Patronage is included in the name of *Father*: but theſe Fathers are *Sons* of the Church too

in

in another ſenſe, and ſubject to the ſpiritu-all guides of their ſoules; ſubjection and Government may conſiſt together in ſeverall reſpects.

B. Will you turne to the Text in *Matth.* 18. once more, and hear a fair Interpretation of it out of the Excellent Paraphraſt: *Tell it to the Church*] *i. e.* to the Rulers of the Aſſemblies. *Verily I ſay unto you*] to you the deſigned Rulers of the Church, and your Succeſſors the Biſhops.

H. Enough, enough, pray who is your Author there?

B. Regard not ſo much, *who*, as *what*. No matter whoſe the words are, if they cleer the Text. This Author Mr. *Tr.* ſhews you the true ſenſe of the next verſe concerning two or three. It is the manner of Scripture, where ſeverall things are mentioned, to reſume the laſt firſt, and ſo go back. In this retrogradous order, the Power of the Church which was laſt mentioned is ſpoken of *v.* 18. and then the two or three are again mentioned, which were ſpoken of *v.* 16. I will cleer it, if you pleaſe, by ſundry the like paſſages. [*See in of Binding and Looſing pag.* 12. *&c.*

W. *We have enough of you already. I would not goe over the door till to Diſpute with one*,

one, upon whose spirit I see so much of the Pope.

B. No *Gloster-Hall* man would say so, but you. And you say so, because you have nothing else to say. I am far from Popery, and I doubt you are neer it, with your Independency.

Col. A. *But Pray thee, what Author have you there on the Text?*

B. I will obey you. It is the great ornament of the English Church, the Learned and pious Doctor *Hammond*.

W. &c. *An Arminian, an Arminian!*

To. That's a very indirect answer, when the words alleged tend not to Arminianism, but to the support of Christianism.

B. I feared you would cast some aspersion upon this Brave Man, and therefore would have concealed his name under a silent veneration. But you are mistaken when you think the Doctrine of Universall Redemption Arminianism. It was the Doctrine of the Church of *England* before *Arminius* was born. Wee learn it out of the old Church-Catechism. *I believe in Jesus Christ, who redeemed me & all mankind.* And the Church hath learned it out of the plaine Scripture, where Christ is the *Lamb of God that taketh away the sins of the World, &c.*

To.

To. God would have all men to be saved: Therefore Christ is the Redeemer of all men.

Col. A. *Paul in that Text to Tim; speaks* de generibus singulorum, *not* de singulis generum.

B. S. *Paul* speaks *de singulis generum*: for elsewhere it is said, Christ tasted death for every man, *Heb.* 2. 9. a convincing Text.

W. *There is a distinction of* voluntas signi, & beneplaciti.

B. If God hath signified and revealed to us, that he would have all men to be saved, then it is most true, that he would have All men to be saved. But he hath signified, &c. He knows not to lye or to dissemble.

C. *I desire to propose an Argument in this Question, if you please to answer me.*

B. Most willingly. You are a courteous Gentleman.

C. *If Christ died for all men, then shall all men be saved: But all men shall not be saved; Therefore--*

B. I deny the sequel of your major.

C. *Christ cannot fail of his intention: Therefore if Christ died for all men, all men shall be saved.*

B. I deny your Antecedent.

C. *To fail of ones intention argues imperfection:*

fection: But you muſt not lay any imperfection upon Chriſt:—

B. No, by no meanes. Therefore I anſwer. One may fail of his intention two waye: either *by ones own fault*, or *by the fault of another* to whom good is intended. Chriſt failes of his intention, not through his own fault, but ours: he is not wanting to us, we are wanting to our ſelves. And I beſeech you all, dear Chriſtians, take heed of conceiving hard thoughts of God & of Chriſt, as if he would the death of a ſinner.

Tr. God in his eternall Purpoſe hath appointed to ſave ſome, and to damne others.

B. The purpoſe of God is *abſolute* or *conditionall*? God purpoſeth not the damnation of any abſolutely, but Conditionally upon his refuſall of the meanes. [And for election, conſider what the Apoſtle ſaith, He hath choſen us in Chriſt, *Eph.* 1. 4. See alſo the judicious Mr. *Hooker*'s diſtinction of Gods generall inclination, and his occaſioned Will: *lib.* 5. *f.* 49.]

Wherefore Beloved, I charge you again, Take heed, that you think not ill of God and of Chriſt, as if he were not really and ſincerely willing you ſhould be ſaved. Hear Chriſt mourning affectionately over Jeruſalem, *How oft would I, and thou wouldſt not!* Hear God

God ſpeaking moſt pathetically in the Prophet: *As I live ſaith the Lord, I deſire not the death of a ſinner.* Will you not take his word? Take his Oath: *As I live ſaith the Lord, I deſire not the death of a ſinner, but that he turn from his way and live. Turn ye, Turn ye, why will ye dye, O houſe of Iſrael!* Turn yee, Turn yee, why will ye dye, O yee oppoſers of the Truth!

H. *You ſee, Brethren, what he is: we have enough of him. It is high time to conclude. Sir, I deſire to conclude all with Prayer.*

B. Sir, I have anſwered your Objections, and I take my leave of you. For, to your Prayers, I fear, I ſhall not be able to anſwer *AMEN.*

PSAL. 115. 1.

Not unto us, O Lord, not unto us, but unto Thy Name give the Praiſe, for thy Mercy, and for thy Truth's ſake.

ADDITIONS.

ON the By, it was ſaid by Mr. *To.* that although there be no precept for Epiſcopacy in the New Teſtament, the Apoſtolicall Inſtitution of it is enough to commend it to us. For we have not more to ſhew for the Lords day, than for Epiſcopacy: How then can we maintain the one, and aboliſh the other?

When the opponent rejected the Authority of the Primitive Church, Mr. *To.* ſaid: You do the Papiſts greater ſervice than you are aware, when for feare of Popery you diſclaim the Fathers.

Col. A. *In the Revelation the Lords day is called κυριακὴ, there is the name, and we have the practice in other places: Holy aſſemblies on the firſt day of the week.*

To. True Sir, and ſo much we have for Epiſcopacy, as hath been ſhewed already.

B. I remember well, I have heard the Learned Doctor of the Chair, Dr. *Prideaux*, publickly declaring in the Divinity School, that he could not prove the obſervation of the Lords

Lords day by Divine Command, in any place of the New Teſtament, but that the Apoſtolicall practice and example followed by the Church, was ſufficient to give it a kind of Divine right: The like may be ſaid for Epiſcopacy. Church by plain Grammaticall conſtruction doth ſignify no other thing than the Lords houſe. From [illegible] *Kyrc*, and by adding letters of aſpiration *Church. Hooker l.* 5. 13. [See the great *Hugo Grotius* of Authority, Ch. 11. Alſo the Conſiderations touching the change of Church-Government.]

The Reſpondent not knowing the moſt eager Diſputant among his Opponents, craved his name: I was your Collegue, ſaith he. *B.* What *I. W.* of *Gloſter-Hall!* you were an early ſtudent in Divinity. I remember you read Dr. *Prideaux Lectures De Abſoluto Decreto, &c.* when you were but a Freſh-man. He is now admoniſhed to ſtudy his Anteceſſor at *Tewksbury* Mr. *Geeres* Book againſt Separation, entituled *Vindiciæ Eccleſiæ Anglicanæ.*

Another of the Opponents Mr. *Tr.* asked the Reſpondent, whether he did not Preach before he was Ordained: Yes, ſaid he, once or twice in this Church above twenty years ſince, being Mr of Arts, and after that Tryall of my ſelf, I entred into Orders. Your men

do not so. [See *Grotius of Authority* pag. 281.]

Mr. *W.* At the mention of Christmas was startled and cried Popery. Mr. *B.* Answered there is no hurt in the Word, and for the *Thing*, the keeping of that and other Christian Festivalls, we commend the sober Christian, to the Resolution of the fixt Quære by the eminent Dr. *Hammond*.

Where the Respondent distinguisheth of Bishops as *Lords* & as *Fathers*, he would not have the Reader suspect him as if he envied any temporall Honour or Riches to the Fathers of the Church. For who knew how to abound so well as They? The good works of the Bishops of *England* would make a fair volume, which perhaps some body will collect. Our Mother *Oxford* especially cannot forget how magnificent Founders and Benefactors she hath had of this sacred Order.

One of the Opponents, about admission of people to the Sacrament, urged that proverbiall speech of Christ *Matth. 7. 16. Do men gather grapes of thorns, or figs of thistles?* No, said the Respondent, while they *continue* such, but on their *Conversion* they may. For the true sense of that place hear the Divine Paraphrast. *By their fruits ye shall know them.* Ye shall certainly know them and discern them,

them, if you take notice of, and weigh the doctrins, which when they have gotten some Authority with you, they will presently endeavour to infuse into you. They that make no other use of their being counted Prophets, but to infuse higher degrees of all kind of piety and charity into you, ye may resolve they are sent from God. For the Devill would never help men to credit and reputation in the world, who should make use of it only to the advancement of piety. But if their designs be to infuse into their followers any seeds of impiety, injustice, uncleanness, uncharitableness, sedition, rebellion, &c. Let their pretences and behaviour be never so fair, be sure they are false Prophets.

When it was said by the Respondent that Christ died for all men: one *Cr.* a disciple of Mr. *H.* was heard to say, *Then, it seems, Christ dyed for the Devills and all*: not considering that Divine Text to the *Hebrews*, 2. 16. *For verily he took not on him the nature of Angels, but he took on him the seed of Abraham.* Where the Paraphrast judiciously, as his manner is, amending the Translation, saith: For 'tis not said any where that he catches hold of Angels as they are falling, or running, or carried captive from him, to save or relieve them from ruine, or to bring them

out of captivity, but only to men doth he this favour peculiarly.

To his Congregation at Sudeley-Castle.

AND now, Beloved, I end with a Request to you, in Saint *Peter's* words: Giving all diligence, adde to your Faith, Vertue; and to your Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly-kindness; and to Brotherly-kindness, Charity; For if these things be in you & abound, the greatest objection of our Opponents will be then fully answered, if it be not yet. Let no man suffer sin upon his Brother, but let us exhort and admonish one another, *lovingly* and *faithfully*; and let the most knowing and Zealous among you assist the Minister in the discharge of his duty, that no *open and notorious liver* may presume to come with us to the Holy Table. Let us pray for a setled Publick Discipline, but in the mean, let us settle our selves, and keep as good order as we can; Let us shew the sincerity of our Religion by our mutuall Love, and by our Meekness and Charity to our Enemyes and Calumniators;

Let

Let us evidence our having the *Spirit*, not by bold intrusion into offices not committed to us, but by bringing forth the fruits of the *Spirit*, Love, Joy, Peace, Long-suffering and the rest. Finally, let us not be weary of Welldoing, but go on in every good Work with *courage* and *alacrity*, with our eyes fixed upon Heaven, so shall the mouth of the Adversary be stopped; and the Lord shall open our lips, and our mouth shall shew forth his praise. *Amen.*

Scripsi 23. Novem. *die St.* Clementis *natalis meo* 45. *An. Ch.* 1653.

Your Servant for Christs sake,

C. B.

N. N. To the Reader.

CHristian Reader, Know that after the Disputation ended, between two and three in the Afternoon, Mr. B. *and Mr.* To. *retired to their Inn, whither the Baylifs and Churchwardens, and some other honest men of the Town came to them and gave them thanks. The next morning was deliver'd to a Servant of the Parish, a Paper to be pre-*

sented to Mr. H. and published, declaring that some Neighbouring Ministers would be ready (by Gods help) on the Monday following to make good in the same place against Mr. H. and his brethren this necessary Truth, which they deny; That Parish-Churches of England are the true Churches of Jesus Christ. They came, but could not prevail with Mr. H. to come forth to Answer. Wherefore after some little conference with him at his own house (with the Account whereof I shall not now detein you) Mr. B. departed and Preach'd at Sudeley, concluding with an exhortation to Peace and Unity, and with an earnest Request to the Congregation, that they would give no offence, neither by word nor deed, to the other party. When the Account of the former Dispute was come down, Mr. B. sent two Copies, one to Mr. H. another to Mr. W. enclosed in these Letters, which being come unto my hand, I think fit not to conceal, and shall adde unto them some other since, to the end you may the better understand the Temper of the Author, and in what condition he is at this present, December 17. 1653.

Master

Master *Hehn.*

HAd you hearkned unto me and embraced my motion for a private conference, both you and I had saved some trouble; but since the matter is come thus far, I intreat you to peruse the account with judgement, and let me receive from you any thing that may serve for the perfecting of it. I have not wronged you, nor do I remember any greater provocation in my former Letters, but that I once said, *Your simple Disciples*, which word I have cause to retract, finding by experience that they have much more of the Serpent, than of the Dove. From them I suppose, rather than from your self, is a tempest a raising against me in the Higher Region: The opinion I have had of your Moderation and Ingenuity, yea and some degree of friendship with you formerly, enclines me to hope, that by your discretion all may be calmed. However, being not conscious to my self of any evill Doing either against private or publick persons, I do securely wait for the Event. I am enemy to no man: that's my Religion. They that make it a part of their Religion to persecute Dissenters, must take heed, lest at their

great peril they do good to those they malign; for that Good will accrew to those that suffer for the Truth is out of question with

Decem. 9. Your Servant,

C. B.

Master *Wells*,

IF so high a comparison may be used, it may be said of us, as it was of two great Romans by the Historian: *They learned in the same, that which in contrary camps they practized.* You and I were collegues in our Youth, and lately had some clashing. But Sir, I wish you to use no carnal weapons; for I am informed there is some intent of force to be offered me. Forbear I pray, and take off any such prosecution. Let us proceed in debate of what is in controversy (if you please to proceed) without any other arms but such as become Scholars and Divines, that is, reasons and Arguments. You shall find me, I assure you on the word of a Christian, very willing to yield to any thing I cannot answer. Read the enclosed as if you were not a party but a judge; and remember the conclusion in *Minutius Felix*, if you cannot forget you are a party, *In vi-*

ctor mei, ego erroris. Do not disdain to write your mind to your old acquaintance and Countryman, and, if you permit, Loving friend still,

Cl. Barksdale.

Decem. 9.

To the Right Worshipful Richard Aylworth *Esquire, and to the rest of the worthy Justices met at* Winchcomb.

Decem. 17. 1653.

Noble Sir,

TO you I address my self, and by you to the rest of the worthy Justices present with you, protesting my readiness to wait on you, and to be obedient to the present Governours in all lawful things, and namely, in using or not using the Book of Common Prayer. I am ready to use it, if it be permitted (as I suppose it is by Order of the Council of State *November* 12. last,) and I am ready † to lay it aside, if they require it to be laid aside: For I never thought it the only way of serving God. I have done nothing in contempt of any Act or Ordinance of State. I have ever Preacht Obedience to Superiours. Nor do I desire to live any longer

† Never with contempt.

longer than I may be a profitable Member of this Common-wealth, in my little ſphear. And you will be ſo tender (I hope) of the Honour of publick Juſtice, as not to condemn ſuch a man unheard. Let not Chriſtian Gentlemen and Engliſhmen be leſs equal than Pagan Romans. You will in your piety and wiſdom (I hope) give a check to the violence of my Accuſers, whoſe Religion is Revenge. You will in your Charity and Goodneſs endeavour (ſo far as lawfully you may) the preſervation of

Decem. 17. 1653.

Gods Servant and your poor Friend.

Cl. Barksdale.

To Maſter William Towers.

Decem. 17. 1653.

Dear Sir,

AS God hath vouchſafed us the honour to appear for ſome Great Truths in our Religion, ſo it ſeemeth by the Juſtices proceeding at *Winchcomb*, we ſhall have this ſecond honour, to ſuffer for them. *Te Deum laudamus!* I have ſent them a Letter this morn,

morn, to put them in mind of the manner of the *Romans* (I hope 'twill not seem to them Antichristian) not to condemn men unheard. I do not find in my self any fear of them, Though I cannot say, as the good Archbishop *Whitgift* said, He had two things to give him courage against his potent Adversaries, *Orbitatem & Senectutem*, being in the midst of my Course, and being call'd Father by six little motherless children: Yet I can say, *Si Deus nobiscum*——and take courage enough from the Cause. If all the world oppose it, Truth is Truth, and God is Truth. To whose Grace and protection I commend us and all ours.

Your assured friend

and Brother,

C. B.

C. B.

C. B. to D. W. December 19. 53.

SIR,

It is very true, that I told you, the first draught of that dispute was the work but of one day, while the memory of it was fresh: and the carefull observer is no other than the Respondent himself, who is not ashamed to own as well the penning as the publishing of it. My worthy friend, that stood *in subsidiis*, if he hath noted any considerable Defect in it, may do well, as I requested him, to send me his supplement. But the setting down an Enthymem for a Syllogism, and the omission of little matters on the by, I conceive is no very considerable want. Indeed there was a passage between him and the opponents concerning the *Institution* of the Sacrament, which, because I found not the particulars in my frail memory, I mentioned not. Now Sir, for the proceeding against me at *Winchcomb* the last week, which together with a very frivolous report about the *D.* of *Y.* (in the inquiry whereof, methinks, the Religion of an oath was made cheap:) was the business of the three Justices, I must tell you what good people say; That the new-saints there discover what they are by their pride and

and ſpightfulneſs; That they procured warrant to fetch in ſome of my neighbours to ſwear againſt me for uſing the *Common-Prayer-Book*, who are not ſo Book-learned, that they can well tell when I uſe it, when not: That they, ſome of them, gave this falſe evidence, that on the Monday following the Diſpute, when Mr. *Helme* would not appear, I had drawn to the Church a company (you were one) of lewd perſons: That the Juſtices have not obliged me by any humanity or charity toward me, ſuffering me to be accuſed by ſuch fellowes in my abſence, that —But no more of this now. To conclude this ſcribble, I would have all know, that I do forgive my Adverſaries (whom I have aſſayed to cool by kind letters) and that I do not fear them: that I am well affected to all Government, by which I am protected, and that I am ſo well opiniond of the preſent Governor, that I believe he will at leaſt tolerate that Religion, wherein himſelf, as well as we, were once baptiz'd.

C. B. to Mr. G. December 24. 1653.

SIR,

I have ſeriouſly conſidered both what you *writ* to me, and what you *ſaid*. You *ſaid*. *Let Miniſters preach at home, and take heed*

of *Meetings*. It is good to be wise and wary; but to omit the means and opportunity of doing good in our Callings, even when there is some shew of perill to our selves, I doubt will argue rather a timorous deserting of our Cause, than a prudent wariness. Ministers must not only labour single and in their own Cures, but by a brotherly union, and mutual assistance, advance the work of their Master, and procure the peace of the Church. When so many unlearned new Teachers, both single and united, shew such zeal to make proselytes, shall we that have gone through the Schools to S. *Marjes*, and through university degrees have ascended the Pulpit, and by a regular mission are employed in our stations, shall we I say let the people lose the fruit of our long studyes, shall we be cold and heartless, and suffer our sheep to wander as if they had no shepheards? You *writ* to me, *That the Truth and our Cause did not suffer by my Dispute, but my friends fear is, that I in my estate may suffer in defense thereof.* Truly Sir, the grave judgment of you and other friends, that I have done some service to a good Cause, doth more comfort me, than your fears of my suffering can discourage me. I think upon the Psalmists words, *Trust in the Lord, and be doing good.* I think upon Gods words to *Paul*;

He

Be not afraid, but ſpeak and hold not thy peace: For I am with thee. I think upon *Paul's* words to the *Philippians*, *To you it is given not only to believe, but to ſuffer.* I think upon Chriſt's words, *Bleſſed are ye when men ſhall revile you and perſecute you for my ſake: Rejoyce and be exceeding glad.* I need not comment upon theſe paſſages, nor apply them. Aſſure your ſelf, I am not afraid to ſuffer, as a Chriſtian. My eſtate indeed is but ſmall; if it were great, God forbid I ſhould love it more than a good Conſcience. I am in hope to keep both ſafe; and my hope is confirmed, ſince I hear, that at the very ſame time when our Adverſaries were contriving to undo me and other of my worthy brethren, The Generall was declared Protector, who is ſaid to be of a moderate, and a gentle, and obliging Diſpoſition. From whom I may juſtly expect ſuch a preſervation in my place, whereby I may be able (which is all my ambition) to breed up my five little Boys, to fear God, to love their Countrey, and to obey their ſuperiours.

C. B. to D. C. December 30. 1653.

MOst dear Sir,

I have born a *loss*, which will make all that can happen seem but light unto me (*ô passi graviora!*) so that the *danger* threatned moves me not; But truly upon the *late change* (which I hope will turn to the *general* good, as well as mine) I wrote to you, that the danger, I conceiv'd, was past; and therefore you might burn the letters. No wonder, that in the delivery of my papers to *that man*, you receiv'd vile words, and threats against me. Such are the Civilities of some *new-Saints*, that have found out a Religion of another temper from *His*, who as himself is meek and lowly, so requireth all his *Disciples* to be like him; and that are of another *spirit* than that whose fruits are long suffering and gentleness. 'Twas well you ventur'd not to deliver the other letter, having had such experience. Now Sir, to answer your Question, *where I am prosecuted*, I cannot: only I conjecture I shall hear of my Adversaries at the Sessions, and there I may hope well of the equity of the other Justices. As for the *Articles* against me, it seems by what I have learned concerning the examinations, they

will

will run thus: 1. That he ſaid, he would *out Mr. Helme* (though I think, when they ſought falſe witneſs to prove this, they found none; And indeed I do not uſe to threaten.) 2. That he hath ſometime uſed ſome part of the *Common-Prayer-Book* (Themſelves uſe not the Directory: and the Order of the 12. of *November* laſt, protects all Aſſemblies but Popiſh.) 3. That he Chriſtned ſuch a mans child with the *ſign of the Croſs*: in token that he ſhould not be aſham'd to confeſs the faith of Chriſt crucified. 4. That he dined at an Ordinary with the *D.* of *T.* at *Winchcomb*. [About whom there hath been much adoe among thoſe Juſtices, to the expoſing of themſelves and their office to much contempt among the people.] *Terrible Articles!* But, ſince the *Diſſolution*, the Men are not terrible: ſo that I may baniſh them from my ſtudies, and return unto my *Grotius*; or, rather uſe the words of the Pſalmiſt, *Return unto thy reſt, O my Soul, for the Lord hath been good to thee. The Lord taketh my part againſt my adverſaries. The Lord ſhall give his people the bleſſing of Peace.* To his gracious providence I commend you and all yours.

Testimonies pertinent to several all passages in the Letters and Dispute, Collected out of Protestant Divines as they came to hand, to be referred to their proper places by the diligent Reader.

Dr. HAMMOND
Of Binding and Loosing,
Pag. 74.

THey quite deform the primitive Institution (*of Excommunication*) who deny the Sacrament to Whole Congregations at once, without any charge laid to all or any part of them (save only that they are a mixt Congregation, wherein there are some evill men, which yet is not legally proved neither:) and they also who deny it to particular men sufficiently catechised, without any publick cognizance of their crime, or process of admonition first and second; or that designe

signe that exclusion to any other end, than ut peccantes resipiscant, the reducing sinners to repentance: and therefore no small party while is a sufficient matter for this, but contumacious continuing in some scandalous sin after admonitions: from which when they return again by a sincere approved repentance, they are to be absolved.

In his Preface.

THat the power of Binding and Loosing may be restored to its full vigour in this Church againe, and, wherever sobriety shall advise, by addition of penitentiall Canons be reformed or regulated; and being put into the primitive chanell, may there be permitted to shew forth it self in the native purity and brightnesse; and so being ordered according to Gods delignation, obtain Gods blessing to make it effectuall to its end, shall be the prayer of [not who professes to love and admire the beauty of this fabrick [of the Church of *England*] even when it lyes polluted in its blood, and so with no greater blessing to its dearest friends, or, for whom he daily prayes, most implacable enemies, than that the scales may fall off from all our eyes,

that we may see and value what is so illustriously conspicuous and estimable in it self, &c. If the abuses and excesses and mistakes were removed, and that which is Christian and Apostolicall revived and restored in prudence and sobriety, might yet again shew the world the use of that Prelacy, which is now so zealously contemned, and recover at once the order, and the estimation of it; set more Saints on their knees, in petitions for the reducing and restoring, than ever employed their hands toward the suppressing of it.

D. Jer. Taylor *in the Dedicatory before his Winter-Sermons. Of* preaching.

WHo would have in him so little of a man as not to be greedy of the Word of God, and of holy Ordinances, even therefore because they are so hard to have? And this evill, although it can have no excuse, yet it hath a great and a certain cause. For the Word of God still creates new Appetites, as it satisfies the old; and enlarges the capacity, as it fills the first propensities of the Spirit. For all spirituall blessings are seeds of Immortality, and of infinite felicitie; they swell up to the comprehensions of Eternity, and the desires of the soul can never be wearied,

ried, but when they are decayed: as the ſtomack will be craving every day, unleſs it be ſick and abuſed. But every mans experience tels him now, that becauſe men have not Preaching, they leſs deſire it: their long faſting makes them not to love their meat: and ſo we have cauſe to fear, the people will fall to an Atrophy, then to a loathing of holy food, and then Gods anger will follow the method of our ſin, and ſend a famine of the word and Sacraments. *Paulo poſt.* And by the ſame inſtrument [*Preaching*] God reſtored the beauty of the Church, when it was neceſſary ſhe ſhould be reformed: it was the aſſiduous and learned Preaching of thoſe whom God choſe for his Miniſters in that work, that wrought the Advantages, and perſwaded thoſe Truths, which are the *enamel* and beauty of our Churches. And becauſe by the ſame means all things are preſerved, by which they are produc'd, it cannot but be certain, that the preſent State of the Church requires a greater care and prudence in this Miniſtry than ever: eſpecially, ſince by Preaching ſome endeavour to ſupplant Preaching, and by intercepting the fruits of the flocks, to diſhearten the ſhepheards from their Attendances.

The same Author. Of Zeal, p. 185.

ANy zeal is proper for Religion, but the zeal of the Sword, and the zeal of anger; this is [illegible] the bitterness of zeal; and it is a certain temptation to every man against his duty: for if the Sword turns Preacher and dictates Propositions by Empire instead of Arguments, and engraves them in mens hearts with a Ponyard, that it shall be death to believe what I innocently and ignorantly am perswaded of, it must needs be unsafe to *try the Spirits*, to *try all things*, to make enquiry. And yet without this liberty, no man can justify himself before God or man, nor confidently say, that his Religion is best: since he cannot without a final danger make himself able to give a right sentence, and to follow that which he finds to be the best. This may ruin Souls by making Hypocrits, or careless and complyant against conscience or without it; but it doth not save Souls, though peradventure it should force them to a good opinion. This is inordination of zeal. For Christ by reproving St. *Peter* drawing his Sword, even in the cause of Christ, for his sacred and yet

injur'd person, διδάσκει μὴ χρῆσθαι μαχαίρᾳ κἂν τὸ θεῖν δεκεῖ τις ἐκδικεῖν (saith *Theophilact*) teaches us not to use the Sword, though in the cause of God, or for God himself: because he will secure his own interest: only let him be served as himself is pleased to command: and it is like *Moses* passion, it throws the Tables of the Law out of our hands, and breaks them in pieces out of indignation to see them broken. This is the zeal that is now in fashion, and hath almost spoiled Religigion: Men like the zealots of the Jews cry up their Sect, and in it their Interest, they affect Disciples and fight against the Opponents: And we shall find in Scripture, that when the Apostles began to Preach the meekness of the Christian institution, salvation, and promises, charity and humility, there was a zeal set up against them. The Apostles were zealous for the Gospel: The Jews were zealous for the Law. And see what different effect these two zeals did produce. The zeal of the Law came to this, They stirred up the City, they made tumults, they sent parties of Souldiers to silence and to imprison the Preachers, *&c.* But the zeal of the Apostles was this, They Preached publickly and privatly, they prayed for all men, they wept to God for the

hardneſs of mens hearts, they became all things to all men, *&c.* They endured every man and wronged no man, They would *do* any good thing and *ſuffer* any evill, if they had but hopes to prevail upon a Soul: They perſwaded men meekly, they entreated them humbly, they convinced them powerfully, they watched for their good, but medled not with their intereſt, *&c.*

L. Hatton *in the Preface to his Pſalter.*

Of Union.

HE that is ready to joyn with all the ſocieties of Chriſtians in the world, in thoſe things which are certainly true, juſt and pious, gives great probation that he hath at leaſt *animum Catholicum*, no Schiſmatical Soul, becauſe he would actually communicate with all Chriſtendome; if *bona fides in falſo articulo*, ſincere perſwaſion (be it true or falſe) did not diſoblige him; ſince he clearly diſtinguiſhes perſons from things, and in all good things communicates with perſons bad enough in others. This is the Communion of Charity: and when the Communion of belief is interrupted by miſperſwaſion on one ſide, and too much confidence

fidence and want of Charity on the other, the erring party hath humane infirmity to excuſe him, but the uncharitable nothing at all. This therefore is the beſt and ſureſt way, becauſe we are all apt to be deceived, to be ſincere in our diſquiſitions, modeſt in our determinations, charitable in our cenſures, and apt to communicate in things of evident truth and confeſſed holineſs. Since all Chriſtians of any publick confeſſion and Government, that is, all particular and national Churches, agree in the matter of prayers, and the great object, God in the myſtery of the Trinity, if the Church of *Rome* would make her Addreſſes to God only through Jeſus Chriſt our Lord, and leave the Saints in the Calendar, without drawing them into her Offices (which they might do without any prejudice to the ſutes they ask, unleſs Chriſt's interceſſion without their conjuncture were imperfect) that we might all once pray together, we might hope for the bleſſings of Peace and Charity to be upon us all.

Hieronymus

Hieronymus Zanchius, in Confeſs. Cap. 24. 19. *De Eccleſia.*

NOn enim ab Eccleſia Romana ſimpliciter & in omnibus defecimus: ſed in illis duntaxat rebus, in quibus ipſa defecit ab Apoſtolica, atque adeo à ſeipſa, veteri & pura Eccleſia: neque alio diſceſſimus animo, quàm ut, ſi correcta ad priorem Eccleſia formam redeat, nos quoque ad illam revertamur, & communionem cum illa, in ſuis porrò cœtibus habeamus. Quod ut tandem fiat, toto animo Dominum Jeſum precamur. Quid enim pio cuique optatius, quam ut ubi per Baptiſmum renati ſumus, ibi etiam in finem uſque vivamus, modo in Domino. Ego H. Z. *cum tota mea familia teſtatum hoc volo toti Eccleſia Chriſti in omnem æternitatem.*

" *Huic pii viri ſententiæ libenter ſub-*
" *ſcribit*

C. B.

Idem in obſervat. ad Cap. 5.

ATque hæc de patrum autoritate: à quibus niſi manifeſtiſſimis rationibus cogar, me pro mea tenera conſcientia, vel in dogmatibus,

tibus, vel etiam in ſcripturarum interpretationibus, præſertim ubi plerique omnes conſentiunt, deflectere non audere, toti Eccleſiæ Chriſti ingenuè fateor. Et poſtea. *Hoc ego ingenuè denuò profiteor, talem eſſe meam conſcientiam, ut à veterum patrum, ſive dogmatibus, ſive ſcripturarum interpretationibus, non facile, niſi vel manifeſtis ſacrarum literarum teſtimoniis, vel neceſſariis conſequentiis, apertiſque demonſtrationibus convictus atque coactus, diſcedere queam. Sic enim acquieſcit mea conſcientia: & in hac mentis quiete cupio etiam mori.*

Idem ad Cap. 25.

QUid? quòd in Eccleſiis etiam Proteſtantium, non deſunt reipſa Epiſcopi, & Archiepiſcopi: quos mutatis bonis Græcis nominibus in malè Latina, vocant ſuperintendentes, & generales ſuperintendentes? Sed ubi etiam neque illa vetera bona Græca, neque hæc nova malè Latina nomina obtinent, ibi tamen ſolent eſſe aliquot primarii, penes quos fere tota eſt auctoritas. De nominibus ergo fuerit controverſia: verùm cum de rebus convenit, quid de nominibus altercamur?

Idem

Idem in fine.

PRecor omnes Christianos per Dominum Jesum, ut positis vanis privatorum hominum somniis, positis etiam propriis carnis affectibus, odiis, inimicitiis; amplexi vero certum ac salutarem veteris Ecclesiæ doctrinam, Christianamque dilectionem; coeamus omnes in unam fidem, sanctamque amicitiam: sicut nobis quoque omnibus unus est Deus, unus Mediator, unum Baptisma, una spes vocationis nostræ: ad gloriam nominis Dei, Ecclesiæ ædificationem, salutemque animorum nostrorum. Citius enim quam putamus, sistemur ante tribunal Christi, ut referat unusquisque prout se gessit in corpore, & in hac vita, quando post hanc vitam nulla spes veniæ, nullus resipiscentiæ locus est.

Hooker *in his Preface. Sect.* 4.

A Very strange thing sure it were, that such a Discipline as ye speak of, should be taught by Christ and his Apostles in the word of God, and no Church ever have found it out, nor received it till this present time: contrariwise, the Government against

againſt which ye bend your ſelves, be obſerved every where throughout all generations and ages of the Chriſtian world, no Church ever perceiving the word of God to be againſt it. We require you to find out but one Church upon the face of the whole earth, that hath been ordered by your Diſcipline, or hath not been orderd by ours, that is to ſay, by Epiſcopal regiment, ſithence the time that the bleſſed Apoſtles were here converſant.

The ſame. Sect. 6.

AS for the Orders which are eſtabliſhed, ſith equity and reaſon, the Law of Nature, God and man, do all favour that which is in being, till orderly judgement of deciſion be given againſt it; it is but juſtice to exact of you, and perverſeneſs in you it ſhould be to deny thereunto your willing obedience. Not that I judge it a thing allowable for men to obſerve thoſe Laws, which in their hearts they are ſtedfaſtly perſwaded to be againſt the Law of God; but your perſwaſion in this caſe ye are all bound for the time to ſuſpend; and in otherwiſe doing, ye offend againſt God by troubling his

Church

Church without any juſt or neceſſary cauſe.

The ſame. Sect. 8.

AGain it may juſtly be feared, whether our Engliſh Nobility, when the matter came in tryal, would contentedly ſuffer themſelves to be alwaies at the call, and to ſtand to the ſentence of a number of mean perſons aſſiſted with the preſence of their poor teacher, a man (as ſometimes it happeneth) though better able to ſpeak, yet little or no whit apter to judge than the reſt. From whom, be their dealings never ſo abſurd (unleſs it be by way of complaint to a Synod) no appeal may be made unto any one of higher power: in as much as the order of your Diſcipline admitteth no ſtanding inequality of Courts, no Spiritual Judge to have any ordinary Superior on earth, but as many Supremacies, as there are Pariſhes and ſeveral Congregations. Neither is it altogether without cauſe that ſo many do fear the overthrow of all learning, as a threatned ſequel of this your intended Diſcipline. For if the worlds preſervation depend upon the multitude of the wiſe; and of that ſort

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the number hereafter be not likely to wax over great, when (that wherewith the Son of *Syrach* profeſſeth himſelf at the heart grieved) men of underſtanding are already ſo little ſet by: how ſhould their minds, whom the love of ſo precious a Jewel filleth with ſecret jealouſy, even in regard of the leaſt things which may any way hinder the flouriſhing eſtate thereof, chooſe but miſdoubt, leſt this Diſcipline, which alwaies you match with Divine Doctrine, as her natural and true Siſter, be found unto all kinds of knowledge a Stepmother; ſeeing that the greateſt worldly hopes, which are propoſed unto the chiefeſt kind of learning, yee ſeek utterly to extirpate as weeds: and have grounded your platform on ſuch Propoſitions, as do after a ſort undermine thoſe moſt renowned habitations, where through the goodneſs of Almighty God all commendable Arts and Sciences are with exceeding great induſtry hitherto (and ſo may they for ever continue) ſtudied, proceeded in, and profeſt. To charge you as purpoſely bent to the overthrow of that wherein many of you have attained no ſmall perfection, were injurious. Only therefore I wiſh that your ſelves did well conſider how oppoſite certain your poſitions are, *&c.*

Maſter

Master Edward Leigh, *a dilligent Collector, in his Body of Divinity* P. 454, *&c.*

THe Socinians say, *Cum adhuc nova*, &c. The Apostles had a call when the Gospel was newly published: there needs not a Ministry now that the Gospel is generally taught, and it is promised we shall be all taught of God. If we should look for a Ministry, where shall we find it? Our Ministers were ordained by Bishops, they by the Pope: Therefore their Calling is Anti-Christian. *But*, That there is such an Institution of Christ, and this to continue till the worlds end, may be thus proved. First, there are some to whom the word of reconciliation is committed, and not to others. 1 *Cor.* 5. 18. *Rom.* 10. 15. there is a peculiar mission: Men cannot Preach as the Embassadors of Christ, unless sent, *Jo.* 20. 21. *Gal.* 1. 1. Secondly, because a special authority is committed to such by vertue of their office, they have the Keys of the Kingdom of Heaven, *Is.* 22. 22. *Mat.* 16. 19. The Brownists say, our Ministers are not rightly called into their offices, because we received it from *Rome*. *Ans.* Not every thing ordained by Anti-Christ

christ is forthwith to me rejected, but only that which he doth, *qua Antichristus*, as he is Antichrist. But Bishops were before ever Antichrist appeared in the world.——*Brown* the father of the *Brownists* was the first of note that did separate himself from the Church of *England*, and said, that we had no Church; he meant a true Church; But after he went into *France*, and being at *Geneva*, he saw the Sabbath much prophaned, and the wafer-cake given in the Sacrament instead of bread; whereupon he began to think better of the Church of *England*, and returning home he became Pastor of a Church in *Northhampton-shire*, called *Achurch*. The Church of *Rome* was a true Church; the Reformed Churches separated from it becoming a false Church. Though Ministers were ordained in the most corrupt estate of the Church of *Rome*, yet if they forsake the corruptions of the Church of *Rome* they are true Ministers, as the Church of *Rome* it self if it would cast off its Corruptions, should be a true Church.

There is a double *Calling* necessary to a dispensor of the Mysteries of salvation, *Inward* and *Outward*. The Inward enableth men, the Outward authorizeth them to discharge their sacred function. Where there are Gifts, if God encline the heart of the

party to enter into the Ministry, there is an inward Calling: Yet this alone sufficeth not without an outward Calling, either *Ordinary*, or *Extraordinary*. We are not now to expect extraordinary callings since Miracles are ceased. The Ordinary calling is by the Imposition of the hands of the Presbytery. *Jer.* 14. 14. & 27. 15. *Rom.* 10. 5. No other Ordination was heard of for fifteen hundred years, or is left approved of. *Dr. Featly's distinction of Clergy and Laity.*

In the Reformed Churches of *France* and *Geneva*, the people give no voice in the Election of Ministers, but are only permitted, if they have any causes of dislike or exception, to make them known to the pastors & guides of the Church, and the power of judging such exceptions resteth wholly in them. When one *Monelius* a phantastical companion sought to bring the Elections of Bishops and Ministers to be popular, and swayed by the most voices of the people, he was condemned by all the Synods in *France*, as *Beza* sheweth, *Epist.* 83.

In Scripture we find Election and Ordination frequently distinguished, not only as distinct acts, but oft-times in distinct hands; *Deut.* 1. 13. The people chuse them who shall be Rulers, but *Moses* makes them Rulers.

lers. *Act.* 6. 3. The people chuse, the Apostles appoint the Deacons. The chusing of a person to an office, is not the authorizing of the person elected, but the designation of the person to be authorized. *See Mr. Gillesp. Miscell. c.* 4.

The *Socinians* acknowledge it is fit for Order and Decency to retain Ordination in the Church. Peradventure many of the Sectaries of this time will hardly acknowledge thus much.——Some think, that the Ceremony of laying on of hands may be omitted; sometimes we must be tyed to example in the left gesture, though not prescribed, and yet men presume to dispense in a circumstance prescribed, *Tit.* 1. 5. *Timothy* was ordained by laying on of hands, and enjoyned to lay hands on others in their Ordination, 1 *Tim.* 5. 22. Thus were the Deacons ordained, *Act.* 6. 6. and thus were *Paul* and *Barnabas* set apart for the execution of their calling, *Act.* 13. 3.

Augustin and *Chrysostom* preached every day in the week and year, (at least once or twice without fail.) *Ye heard yesterday, yet shall hear to morrow*, is common in their Tractates and Homilies. Mr. *Bull's* trial of *Separat. p.* 81. The Papists by way of scoff called the Evangelical Ministers *prædicantes*. Wher-

as *Paul* judged preaching his chief Office, and would not baptize lest it should be an impediment. *Bellarmine* and the Councill of *Trent* style preaching *precipuum Episcopi officium*.

The Question (saith Mr. *Mede* on Act. 5. 3, 4, 5.) should not be, Whether Tithes are due to the Ministers of the Gospel, meaning as a duty of the people unto them, but rather, Whether they be not due to God: for so is the style of the Scripture, *All the Tithes are mine*; These I give to *Levi*, and not you. There are many other uses for the employment of *Bona sacra*, if they be more than is competent for them and theirs.

That men, though gifted without being called to the Ministry, and by Ordination set apart for it, should take upon them the office or ordinary exercise of preaching, seems repugnant to those Scriptures, *Rom.* 10. 15. *Heb.* 5. 4. 1 *Tim.* 5. 22. Christ therefore frequently urgeth this, That he was sent from his Father. Punishments have been inflicted on those that have medled beyond their call, as *Uzziah*. *Apage vesanam illam prophetandi libertatem, imo licentiam blasphemandi: ut liceat maleferiato cuiq; tyroni prodigiosissima cerebri sui phantasmata in apricum producere, & populo commendare & prælo.* Concio D. Halli

Halli ad Syn. nat. Dord. Such as want Authority from the Church, 1. are none of Christs Officers, *Ephes.* 4. 11. 2. They are expresly forbidden it, *Jer.* 23. 21. 3. The blessing on the Word is promised only to sent Teachers, *Rom.* 10. 15. *Mr. Owen's duty of Pastors and people distinguished, p.* 46, 47. *Inprimis displiceat mihi illa quam inuentur libertas prophetandi, certissima pernicies religionis nisi certis finibus acriter coerceatur.* Casaub. epist. 320.

The same Collector, pag. 683, 684.

Obj. WE are commanded not to eat with a Brother if he be so and so. *Ans.* It signifieth to have familiar civill society with them, in inviting them or feasting them. But, if one may not have familiar civil conversation with such, much less may he eat with them at the Sacrament. It follows not, for in withdrawing our selves from them we punish them, and shew our dislike of them: but in withdrawing our selves from the Sacrament, because of them, we punish our selves. —— *Mr. Downame on* 1 *Cor.* 11. 28. *saith,* None ought to refrain coming to the Lords Table, because they see scandalous sinners & unworthy guests admitted. For, 1. The Apostle here doth not enjoyn us to examin others, but

our selves. 2. Because the Apostles, (yea even Christ himself) did joyn with those Assemblies in the service of God, and particularly in the use of the Sacraments, which were full of corruptions, both in respect of doctrin and manners, viz. This Church of *Corinth* it self. 3. Because one mans sin cannot defile another, nor make the seals of the Covenant uneffectuall to him who cometh in faith and repentance, and even hateth that sin which he seeth committed: especially when he hath no power committed unto him by God and the Church, of repelling the wicked from this holy Communion. 4. Because the punishment denounced against unworthy Receivers is appropriated to them who thus offend, and reacheth not to the innocent because they are in their company. *Zanchy* saith, *Non aut ob talem abusum Ecclesia desinit esse Ecclesia Christi, aut pii impiorum in sacris Communione possunt contaminari.* Beza de Presbyt. p. 28. *Etiamsi suis oculis Minister quempiam viderit aliquid agentem, quod cane extinctionem mereatur, juxta tamen, nec debeat nec possit, nisi vocatum, convictum legitimè, denique secundum constitutum in Ecclesia ordinem damnatum, a mensa Domini cum auctoritate prohibere.*

Object. We are commanded to separate

our

our selves from the wicked, and to come out from amongst them, 2 *Cor.* 6. 17. *Ans.* We must indeed come out from amongst those that do serve false Gods, and separate our selves from the familiar society of wicked persons; but other separation was never practised by any Prophet or Apostle, or ever meant. Immediately there it follows, *Touch not the unclean thing*: that is, Do not joyn with others in their pollutions. *Ephes.* 5. 6, 7, 11. p. 682.

This Sacrament (saith *Mr. Burroughs on Hos.* 5. 9.) is not defiled to the right receivers of it, meerly because wicked men are present there, but because the Congregation neglects their duty of casting out the wicked from thence, whence they discover themselves. Particular persons and Communicants come to be defiled in this, if they neglect the duty that belongs to them as Christians, *Matth.* 18. 15, 16. If thou hast done thy duty to all scandalous persons in the Congregation, then the sin be upon the Church, thou maist receive the Sacrament with comfort, though wicked men be admitted there.

[p. 481.] Dr. *Amos* saith, *Falsum est internas virtutes à nobis pequiri, ut aliquis sit in Ecclesia quoad visibilem ejus statum.* Bellarm.

larm. enerv. Tom. 2. l. 2. c. 1. ſ. 5. The Apoſtles at the firſt gathering of the Church of the new Teſtament never required any more than the profeſſion of the faith of Chriſt in fundamentals, and that they were willing for the time to come to walk in Goſpell rules. *John Baptiſt* received Publicans and ſinners, Soldiers, Scribes, Phariſees, when they confeſſed their ſins, and deſired to be admitted into the faith of him whom *John* preached. See *Act.* 2. 41, 47. *Vide Calvin. ad Matt.* 3. Many a one that may have real grace, yet out of baſhfulneſs, and becauſe he hath but weak parts, may not be able to evidence it to others: and others who have greater gifts, may carry it away when they are not inwardly wrought upon. I ſuppoſe therefore, thoſe are to be received into Church-Communion which profeſs the faith of Chriſt, and ſubject to the rules of the Goſpell, if they be free from damnable errors and ſcandalous converſation.

Mr. Martial on *Rom.* 12. 4, 5. I am verily perſwaded, that were the union and Communion of the people of God rightly known, there is no Saint in any part of the world, but where ever he comes, might demand upon the profeſſion of his faith, and his voluntary ſubjection to the Goſpell, his right in the Ordinances, hear the Word with them, pray

with

with them, receive the Sacraments with them.

Mr. Baxter in the Dedicatory of his Rest.

YOu know I never conformed to the use of mystical Symbolical *Rites* my self (but only to the determination of Circumstantials necessary *in genere*) and yet I ever loved a godly *peaceable Conformist*, better than a *turbulent Non-conformist*. I yet differ from many in severall Doctrins of greater moment than Baptism, &c. And yet if I should zealously press my judgment on others, and seek to make a party for it, and disturb the *peace of the Church*, and *separate* from my Brethren, I should fear lest I should prove a firebrand in hell, for being a firebrand in the Church. *Paulo post.* Make conscience of the great duty of *reproving* and exhorting those about you: Make not your souls guilty of the oaths, ignorance and unworthiness of others by your silence. *Admonish* them lovingly and modestly; but be sure you do it, and that seriously. This is the first step in *Discipline*. Expect not that your Minister should put any from the *Sacrament*, whom you have not thus admonished once and again. — Punish not before due process.

Dr.

Dr. Ham, Pract. Catech. l. 6. s. 3.
Of preparation for the Sacrament.

THat every man is infinitely concernd to have his soul always possest with every part of that preparation. That he careless-*estcancy*, & fatal *stupidity* of the world, in never so much as considering whether they have any of them or no, is a most prodigious thing. That the time of preparing our selves for the Sacrament (which ought to be *frequent*, but how frequent is not defined in Scripture, but left to the judgment of the Church) is a very fit time for that *self examination*. That till that be done, and all and each of those graces [*Repentance, faith, &c.*] found sincere in our hearts, we ought not to come to that holy Sacrament: which yet will not *excuse* any for not coming, because he is not prepar'd, but rather *aggravate* the sin upon him; that rather than thus fit himself he will part with so great a treasure.

The same Author, Of Idolatry, s. 30.

FOr the *sign of the Cross*, used by our Church in Baptism, which hath been by some cryed down under the title of Idolatry,

two

two things it will not be amiss briefly to have observed; 1. That the same ground of zeal or passion that hath incited some men lately to charge it of a breach of the second Commandement, hath long since moved one [*Parker on the Cross*] of the same spirit, to accuse it as a sin against the other nine, and to entitle his severall Chapters of the swearing, Sabbath-breaking, murder, adultery, stealing, false-witness, and at the last of the concupiscence of the Cross, as well as the Idolatry of it, the reasons being much alike for the whole charge. 2. That the signing with the sign of the Cross in that Sacrament, is somewhat distant from that which the Papists use, and an act of departure from them, in King *Edwards* second Liturgy, more than had been in the first Reformation. The former custome was to cross the Child at the Church dore, when it was brought to Baptism, but this of ours as a mark of initiation or reception into Christs flock, immediately following Baptism, and a kind of *tessera*, or military sign that the person thus consigned into Christ's *Militia* shall for ever after think himself obliged *manfully to fight*, &c. A change made meerly out of compliance with them who were jealous of too great an inclination to *Popery*, and yet now charged with the guilt

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of that, which it was on purpose designed to decline.

The same Author, Of fraternall Admonition, pag. 11.

THis of Correption (saith *Gerson*) is by Christ's precept become our duty, whensoever these 6. *Conditions* do concur. 1. That I have a *certain knowledge* of the brothers sin, a suspicion being not ground sufficient for so doing. 2. That I use all *mildness* or mansuetude in admonishing, the angry passionate correption being apt rather to provoke than to amend. 3. If on consideration I discern not that some other is *fitter* for that performance than my self; *i. e.* either more familiar with him, or els his superiour, that may have some authority over him (as for a third consideration, whether some body els be not more *pious*, or better qualified, I shall not put that into the scheme, lest the most pious men being also the most humble, should by that κριτήριον, judge themselves superseded from that duty:) Yet this also with this limitation, that if all other do appear to neglect that performance, then it must devolve to me again, and as far as concerns that condition, become my duty, if all the other

conditions

conditions do concur with it. 4. If I have any probable ground of *hope* that he will be reformd or beterd by my Correption: whereas on the other side, if there be no such hope, but rather that he will be provoked, inflamed, and grow worse, I am not then bound to contribute thus to his deeper condemnation. 5. That the matter of the sin be of some *weight*: and again, that it were done upon advice and deliberation, not out of *surreption*, sudden motion, or imperfect consent. And lastly, if there be not hope of springing some happier *opportunity* for this performance at some other time, which may make it prudent and charitable to defer it till then. The concurrence of these conditions is that which makes the *exercise* of this duty *necessary*, and neglect a sin: and the concurrence of at least so many of them, as may give me hope of the designed success (that unto which the first mention of it by Christ was ordered, *to save that which was lost*:) the reforming any lapst trespasser, lays it upon me as a most excellent work of Christian mercy: the usefulness of which to my poor brother, is able to commend it to every Christians practice, though there were no obligation, or precept lying on him. *Read the whole Treatise.*

The

The same Author in his prefacete,
Of binding and loosing.

THe Lord grant us unprejudicate honest hearts to judge uprightly, and every one of us that meekness and quietness of spirit, to think some others may possibly discern betwixt good and evill, as well as our selves; and when that prayer is once heard, I shall then suppose that ἀρετόμενον that hath given *Themistocles* the πρωτεῖα, or preheminence over his fellowes in the judgment of all posterity (*viz.* that every man named him next after himself) will certainly end the present controversy. A *moderate Episcopacy*, with a standing assistant Presbytery (and every of these assigned his full task and province of employment also) being the only fourth, which as it will certainly satisfy the desires of those whose pretensions are regular and moderate; so will it appear to be that which all other parties can best tolerate; and which next himself, both *Presbyterian*, and *Independent*, and *Erastian* will make no question to chuse and prefer before any of the other pretenders. The severall excellencies of the other three, by which they set themselves out amiable and desirable to admirers or followers (the *Presbyterians*

byterians sharpness and severity against all ignorance and sin, the *Independents* zeal against mixt Congregations, and the *Erastians* care that the civill power may not be intrenched on, and that they that might receive benefit by the word and Sacraments, should by no means be interdicted the use of them) may all and each of them be found, at least as in mixture, refracted and compounded in this fourth.

The same Author in his Confederations concerning Church-government. p. 112.

THe restoring Episcopacy to its due lustre then as well as reputation, were a care worthy of *Reformers*: and it is so far from my desire that any such care should be spared, that it is now my publick solemn *Petition* both to God and Man, that the power of the *Keys*, and the exercise of that power, the due use of *Confirmation*, and previous to that, *Examination* and tryall of youth; a strict search into the manners and tempers and sufficiencies of those that are to be admitted into *Holy Orders*, and to be licensed for publick Preachers; the *Visitation* of each Parish in each Diocese, and the exercise of Church-Discipline upon all offenders; together with painfull

painful, mature and ſober *Preaching* and *Catechizing*; ſtudies of all kinds, and parts of Theological *learning*, Languages, Controverſies, Writings of the Schools and Caſuiſts, *&c.* be ſo far taken into conſideration by our Law-makers, and ſo far conſidered in the collating of *Church-preferments* and Dignities: ſo much of duty required of Clergy-men, and ſo little left arbitrary or at large, that every Church-preferment in this Kingdom may have ſuch a due *burthen* annexed to it, that no ignorant perſon ſhould be *able*, no lazy or luxurious perſon *willing* or forward to undergo it. And if this might be thus deſigned, I ſhould then reſolve, that the ſetling and continuing of this Government would prove the common Intereſt of *All*, and only the burthen of thoſe few that have thoſe painful offices aſſigned to them? *&c.*

D. Davenant Determin. 42. p. 189.

Si igitur hoc fixum & ſtabilitum, inter multos Presbyteros, qui in una aliqua Civitate Verbum & Sacramenta adminiſtrabant, fuiſſe unum ab ipſis Apoſtolis *præpoſitum cæteris, &* ſingulari *quadam dignitate*

ac

ac potestate munitum. Hisce Episcopis Apostolorum autoritate sic stabilitis, Constat *perpetua serie* Successores *fuisse subrogatos in iisdem Civitatibus: novos etiam ad idem exemplar (quando Ecclesia sic visum fuit) in aliis Civitatibus Constitutos.*

Jo. Calvinus Protectori Angliæ.

Quod ad formulam precum & rituum *Ecclesiasticorum, valde probo, ut certa illa extet, à qua pastoribus discedere in functione sua* non liceat: *tam ut consulatur quorundam simplicitati & imperitiæ, quam ut certius ita constet omnium inter se Ecclesiarum* consensus: *postremo etiam ut obviam eatur desultoriæ quorundam* levitati, *qui novationes quasdam affectant, uti eo pertinere Catechismum ipsum ante ostendi. Sic igitur statum esse* Catechismum *oportet, statam* Sacramentorum *administrationem, publicam item* precum formulam.

Doctor Gauden *to the Reader of his Apology.*

But if the *Sins* of this Nation, and the decrees of Divine *Juſtice*, do indeed haſten an utter overthrow here of the *Reformed Miniſtry*, and the *Reformed Religion*; If Miniſters of the *antient Ordination*, lawful heirs of the true *Apoſtolical Succeſſion*, are therefore accounted as Sheep for the ſlaughter, becauſe they are better fed, and better bred, than others of leaner Souls, and meaner Spirits; If they are therefore to the men of this world, as a ſavour of death unto death, becauſe they hold forth the word of Truth and Life, to the juſt reproach of a lying, dying, and ſelf-deſtroying Generation; If we muſt at laſt periſh and fall, with our whole function and Fraternity, after all our Studies, charges, labours and ſufferings: yet it is fit ſome of us (and the more the better, leſt our *ſilence may argue guilt*) give the world both at preſent, and in after Ages ſome Account, *Why and How*, in ſo learned, valiant wiſe and Religious a Nation as this of *England* hath been, *&c.*

Of

Of the Church of England.

I Cannot but take notice of the ſtyle that ſome Romaniſts have in theſe laſt years choſen to make uſe of, calling us, *The late Church of* England: The interpretation whereof is to my underſtanding this; that the Calamities under which now we ſuffer have made us ceaſe to be a Church.— But, *Bleſſed be God*, the Church of *England* is not inviſible: It is ſtill preſerved in *Biſhops and Presbyters* rightly Ordained, and multitudes rightly Baptized, none of which have fallen off from their profeſſion. And the only thing imaginable to be objected in this point, being this, that the *Schiſm* hath ſo far been extended by the *force*, that many, if not moſt *Churches parochial* are filled by thoſe who have ſet up a *new*, or a *no-form* of worſhip, and ſo that many men cannot any otherwiſe than in *private Families* ſerve God, after the Church-way; that ſure will be of little weight, when the *Romaniſts* are remembred to be the objectors, who cannot but know, that this is the only way that they have had of ſerving God in this kingdom theſe many years; and that the night meetings of the *Primitive Chriſtians* in Dens

and Caves, are as pertinent to the justifying of *our* condition, as they can be of *any*: and when 'tis certain that *the forsaking of the Assemblies Heb.* 10. 25. is not our *wilful fault, v.* 26. but only our *unhappy lot*; who are forced either not to frequent the Assemblies, or else to encourage (and incur the *scandal* of seeming to approve) the practices of those that have departed from the Church. *See the eminent Doctor in his new Book of Schism, Last Chapter.*

Master Medes *answer to Doctor* Twiss, *touching Holiness of Times and Places, p.* 660.

SIR,

I Say still, there is *eadem ratio Loci & Temporis sacri quà talis*: to wit, for the sanctification or discrimination due to them both, and the formal reason for which it is due: For the formal reason why a thing is to be sanctified (or *sanctè habendum*) is, because it is *sanctum* or *sacrum*: and whatsoever is appropriate to God and his service is such; be it by Gods own immediate ordination, or humane devotion, it is all one in this point, if the consecration be supposed lawful and agreeable

agreeable to the divine will. For this ſanctification depends neither upon the difference of the inſtitution, whether divine or humane; nor the diverſity of natural and artificial Being, but upon the *formalis ratio* of the object, becauſe it is *ſacrum*. Moreover, I believe the one was intended in the fourth Commandement, as well as the other: not only from that general rule whereby the Decalogue is to be interpreted, but becauſe the Lord himſelf hath conjoined them; *Lev.* 19.30. *Keep my Sabbaths, and reverence my Sanctuary.* Why may not I ſay, *Thoſe whom God hath joined together, let no man put aſunder*? And it may be, the ſanctification of the Lords Day would be urged with more advantage upon the ground I have intimated, than upon that other which is ſo much controverted. But it is Partiality that undoes all.

Of Chriſtian Prudence.

CHriſtian prudence forbids us to provoke a danger, and they were fond perſons that run to perſecution, and when the Proconſul ſate on the life and death, and made ſtrict inquiſition after Chriſtians, went and

offer'd themſelves to die: and he was a fool that being in *Portugal* run to the Prieſt as he elevated the hoſt, and overthrew the myſteries, and openly defyed the rites of that Religion. God, when he ſends a perſecution, will pick out ſuch perſons whom he will have to dy, & whom he wil conſign to baniſhment, & whom to poverty. In the mean time, let us do our duty when we can, walking ἀκριβῶς (as the Apoſtles phraſe is) not prevaricating in the leaſt tittle: and then if we can be ſafe with the arts of civil, innocent, in-offenſive compliance, let us bleſs God for his permiſſions made to us, and his aſſiſtances in the uſing them. But if either we turn our zeal into the ambition of death, and the follies of an unneceſſary beggary; or, on the other ſide, turn our prudence into craft and covetouſneſs; to the firſt I ſay, that God hath no pleaſure in fools; to the later, If you gain the whole world, and loſe your own Soul, your loſs is infinite and intolerable. *Doctor* Jer. Taylor. *Serm.* 20. *Sum.*

Of

Of Liturgy, and the uſe of Gifts in Prayer.

THough I am not againſt a Grave, modeſt, diſcreet and humble uſe of Miniſters gifts, even in publick, the better to fit and excite their own, and the Peoples affections to the preſent occaſions; Yet I know no neceſſity, why private and ſingle abilities ſhould quite juſtle out and deprive the Church of the joint abilities and concurrent gifts and graces enabling them to compoſe with ſerious deliberation and concurrent advice, ſuch Forms of Prayers as may beſt fit the Churches common wants, inform the hearers underſtanding, and ſtir up that fiduciary and fervent application of their Spirits (wherein conſiſts the very Life and Soul of Prayer, and that ſo much pretended Spirit of Prayer,) than any ptivate man by his ſolitary abilities can be preſumed to have: which what they are many times (even there, where they make a great noiſe and ſhew) the aſſectations, emptineſs, impertinency, rudeneſs, confuſions, flatneſs, levity, obſcurity, vain and ridiculous repetitions, the ſenſeleſs and oft-times blaſphemous expreſſions, all theſe burthened with a moſt tedious and intolerable length, do ſufficiently convince all

men, but those who glory in that pharasaick way. Εἰκὼν βασιλ. 16.

Of Moderate Episcopacy.

THe Abuses of Episcopacy deserve to be extirpated as much as the use retained; for I think it far better to hold to Primitive and uniform Antiquity, than to comply with divided Novelty. A right Episcopacy would at once satisfy all just desires and interests of good Bishops, humble Presbyters, and sober people: so as Church affairs should be managed neither with tyranny, parity, nor popularity: neither Bishops ejected, nor Presbyters despised, nor people oppressed, *ibid.* 17.

Of the Primitive Church and Fathers.

IF the practice of the Primitive Church, and the universal consent of the Fathers, be not a convincing Argument, when the Interpretation of Scripture is doubtful, I know nothing: for if this be not, then of necessity the Interpretation of private Spirits must be admitted, the which contradicts S. *Peter*, 2 *Pet.* 1. 20. is the Mother of all sects, and will

will (if not prevented) bring theſe Kingdoms into confuſion. And to ſay that an Argument is ill, becauſe the Papiſts uſe it, or, that ſuch a thing is good, becauſe it is the cuſtome of ſome of the reformed Churches, cannot weigh with me, untill you prove, theſe to be infallible, or that to maintain no Truth. And how *Diotrephes* ambition (who directly oppoſed the Apoſtle *S. John*) can be an Argument againſt Epiſcopacy, I do not underſtand. *His Majeſties ſecond paper to* H.

Of the ſame.

MY Concluſion is, that albeit I never eſteemed any Authority equall to the Scriptures, yet I do think the unanimous conſent of the Fathers, and the Univerſall practice of the Primitive Church, to be the beſt and moſt Authenticall Interpreters of God's Word, and conſequently the fitteſt Judges between Me and You, when we differ, untill you ſhall find me better. *Fift paper.*

A pious Offer of the Engliſh Clergy, Anno 1644.

I Shall offer in the name of my brethren of the Clergy (not that I have took their particular

ticular votes, but that I perſwade my ſelf ſo far of their piety;) That rather than the Glory ſhould thus depart from *Iſrael*, by laying waſt this flouriſhing Church of ours, every one ſingle of us, that have any poſſeſſions or titles worthy any mans envy or rapine (and ſo are thought now by our own Intereſts to have been bribed or fee'd Advocates in this cauſe;) may forthwith be deprived of all that part of the Revenues of the Church wherein we are legally inveſted; And he that ſhall not cheerfully reſign his part in the preſent proſperity of the Church, on the meer contemplation and intuition of the benefit, that may now, and after his life, redound to others, let him have the charge of being diſturber of the State.——And if the *Function* it ſelf, with the neceſſary adjuncts to it, be not ſwept away in the calamity, we ſhall be perfectly pleas'd whatſoever befall our *Perſons*, and deſire that tryall may be made of the ingennity of Clergy-men, whether we have not thus far profited under Gods rod, as to be willing to yield to any poſſible propoſition, which will bring no guilt of ſin upon our Conſciences, toward the averting the Judgments of Heaven. *Dr. Hammond's Conſid. of Church-government.*

Of

Of Univerſall Redemption.

THeſe two propoſitions are very reconcilable, that *Chriſt redeemed all men*, and yet that the whole number of the impenitent, unbelieving, reprobate world ſhall never be ſaved by him. The great Benefits of Chriſt's death (which I affirm to be generall) are given upon condition, not abſolutely: as God's love to the world, and the effect of it, giving his Son, is not deſigned, that all *abſolutely*, but that all *conditionally*, *i. e.* Whoſoever believeth in him, ſhould not periſh, but have everlaſting life: They which do not perform that condition (as Gods knows a great multitude do not,) ſhall never be ſaved by his death. To which purpoſe is that of *Proſper*, one far enough from all kindneſs to the Pelagians, *Redemptor mundi dedit pro mundo ſanguinem ſuum, & mundus redimi noluit.* The Redeemer of the world gave his blood for the world, and the world would not be redeemed. *Ad Gall. cap. 9.*——To that teſtimony *Heb. 2. 9.* (ſo clear, that it alone hath, to my knowledge, convinc'd one as learned a man as doth in this Church of ours maintain the doctrine contrary to the Remonſtrants) I ſhall *ex abundanti* add theſe other plain teſtimonies:

monies: Not only that of Gods giving his only Son, mention'd by Christ, as an effect or expression of his love to the world (which it would not be, if he did not give him for the *world*, whom he is said to *love*;) but, (to prevent all distinctions concerning the notion of the *world*, as if it signified only the *elect*,) more particularly these two. First, that of 2 *Pet.* 2. 1. Where the Lord, *i. e.* Christ is plainly said to have bought (*i. e.* paid the Price, satisfied for them) who deny him, and bring upon themselves swift destruction. The other testimony is that of S. *Paul*, 2 *Cor.* 5. 14. Where speaking of the constraining obliging love of Christ, he said; We thus judge, that if one dyed for all, then were all dead: that is surely *All* in the full latitude, not only the elect, but All others; and this conclusion the Apostle infers by this *medium*, because One, that is, Christ dyed for *All*. Which being a proof of the other must certainly be as true, and the *All* as generall and unlimited; &c. *Dr. Hammond*, *Vindic. of the Prac. Catech. p.* 4, 5.

Of set forms of Prayer.

THat it is lawfull to use a set determinate form of words either written or fastned

in

in our memory is apparent both by the example of Christ, (who in S. *Luke* bids us when we pray, say, *Our Father, &c.* not only pray after this pattern (as the words in S. *Matthew* may be interpreted) but use these very words (when you pray, say *Our Father, &c.*, *Luke* 11. 2.) and of *John Baptist*, who taught his disciples to pray in some form, though we know not what it is, *Luke* 11. 1. As also of the Priests, that used set forms of blessing the people, *Numb.* 6. 24. and of our Saviour himself, who used a part (if not the whole) of the 22. Psalm upon the Cross, *My God, my God, why hast thou forsaken me, &c.* And of the Church of the Jews, and Christian Churches through all times, who have had their Liturgies as ways and forms of serving God publickly, and as means to preserve the true *Religion* from all corruptions in doctrine.——Add the great benefit that accrews to the Congregation in having discreet well-formed prayers, and so not subject to the temerity and impertinences of the sudden effusions; and the same still in constant use, and so not strange or new to them, but such as they may with understanding go along with the Minister, and by the help of their Memory the most ignorant may carry them away for his private use. *Pract. Catech. lib.* 3. *sect.* 2. Melancthon

Melanchthon Calvino. 1543. Maii. 11.

Scio Deum inter fatales Imperiorum tumultus Ecclesiam suam servare mirabiliter. Non igitur frangamur animis, sed dum possumus sonemus, ut conversus Latro in cruce, doctrinam de Filio Dei, deq; arcana sapientia, quæ est Ecclesiæ propria, de magnitudine humanæ infirmitatis, de pœnitentia & fiducia promissæ misericordiæ propter filium, de vera invocatione & veris Ecclesiæ virtutibus, de mysteriis non polluendis, de Ecclesiæ politia, non illa quam fingunt Pontifices, sed qualis fuit Prophetarum & Apostolorum, deniq; de vita æterna. Ad harum maximarum rerum doctrinam ornandam transferas velim eloquentiam tuam: quæ & confirmare nostros, & terrere adversarios, & sanabiles juvare poterit. ——— Fortassis nostra Germania paulo post à Turcis vastabitur: quod si fiet, eo magis vobis alibi in locis tutioribus studia literarum excitanda erunt, & pugnandum vehementius; ut in reliqua Europa Evangelii lucem accendatis, & retineatis. Quod ad quæstionem de prædestinatione, habebam amicum Tubingæ doctum hominem Franciscum Stadianum, qui dicere solebat, se utrumq; probare, evenire omnia, ut divina providentia decrevit;

decrevit, & tamen esse contingentia: sed se hæc conciliare non posse. Ego cum hypothesin hanc teneam, Deum non esse causam peccati, nec velle peccatum, postea contingentiam in hac nostra infirmitate judicii admitto; ut sciant rudes Davidem sua voluntate ultro ruere: & eundem sentio, cum haberet Spiritum Sanctum, potuisse eum retinere, & in ea lucta aliquem esse voluntatis actionem. Hæc etiamsi subtilius disputari possunt, tamen ad regendas mentes hoc modo proposita, accommodata videntur. Accusemus ipsi nostram voluntatem cum labimur, non quæramus in Dei consilio causam, & contra eam nos erigamus: sciamus Deum & velle opitulari, & adesse luctantibus: μόνον θέλησον, *inquit Basilius,* καὶ θεὸς προκατάντῳ. *Excitetur ergo cura in nobis, & laudetur Dei immensa bonitas, quum & promisit auxilium & præstat.——Hæc non scribo ut tibi tradam quasi dictata, homini & eruditissimo ac peritissimo exercitiorum pietatis. Et quidem scio hæc cum tuis congruere, sed sunt* παχύτερα, *& ad usum accommodata. Hæc Bonnæ scripsi apud D. Bucerum, cum eo accersitus est ut Ecclesias in Diocesi Coloniensi emendaret. Hæc consilia Deo piis votis commendes.*

Philippus Melancthon.

Of

Of the power of the Congregation.

LEt not any man think now that the Apoſtle communicateth this power with the Congregation of the Church of *Corinth*, when he writeth to them, 1 *Cor.* 5. 4, 5. *being aſſembled with his ſpirit, to deliver the inceſtuous perſon to Satan.* For it is plain, that the ſentence is given by the Apoſtle *verſ.* 3. where he writeth: *For I verily, as abſent in body but preſent in ſpirit, have judged already, as though I were preſent, concerning him that hath ſo done this deed.* And to cauſe this proceeding to be the better digeſted, he hath vouched his power in the end of the chapter afore, *verſe* 18. *Now ſome are puffed up, as though I would not come unto you: but I will come unto you ſhortly, if the Lord will, and will know, not the ſpeech of them that are puffed up, but the power. What will you? ſhall I come unto you with a rod, or with the ſpirit of meekneſs?* Which power otherwhiles he ſetteth before them, in caſe of their diſobedience. And therefore it muſt be acknowledged, that he writeth to them to ſee his ſentence publiſhed, ratified and executed: which the Presbyters there had either neglected to do, or perhaps were not able to bring the people

people under the Discipline of Christ's Kingdom; which must needs oblige the Apostle to interpose. —— And this without doubt is the reason why the Apostle writeth in these terms 1 *Cor.* 5. 12. *For what have I to do to judge those that are without? do not ye judge those that are within* (speaking to the Church in general, though the sentence passed by Bishop and Presbyters; because matters were censured in the Congregation, and executed by the people. And thus the practice of that time giveth a reason without straining, why our Lord seemeth to refer these matters to the Congregation, when he saith, *Tell it to the Church*, because they passed at their Assemblies, though under Censure of Bishop and Presbyters. And great reason there is, why this regard should be had by the Apostle, and by the Church afterwards, to the People; because the Church, being a meer spiritual Commonwealth, and not indued with temporal strength, so much as to execute those sentences which the power of the Keys given by Christ obligeth it to inflict (always setting wide that power of working miracles, which was in the Apostle, upon which some think he reflecteth in some passages of those Epistles;) requisite it was then, the Congregation should be satisfied of the

 course

course of those proceedings which must come into execution and effect by their voluntary submission to the will of God, and the office of his Ministers? And, as the matter is now, that things of this nature proceed not upon mens private Consciences and Judgments in particulars, but upon general rules of Common right, requisite it is, that the Common-wealth have satisfaction of those Laws according to which the Church now must proceed in their censures, it being acknowledged that they cannot proceed with effect but by vertue of those Laws that are put in force by the secular Arm. *Mr. Thorndike of Prim. Government. p.* 144.

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* Reader, *Take for a Conclusion of all at this time, that too pertinent Relation, which you may read more at large in Mr.* Hookers *preface, collected out of* Guy de bres.

Of the Errour of the Anabaptists.

THey so much affected to cross the ordinary customs in every thing, that when other mens use was to put on better attire, they would be sure to shew themselves openly abroad in worse; the ordinary names of the days in the week they thought it a kind of

prophaness

prophaneſs to uſe, and therefore accuſtomed themſelves to make no other diſtinction than by numbers; The firſt, ſecond, third day. They boldly avouched, that themſelves only had the truth, and that ſince the Apoſtles lived the ſame was never before in all points ſincerely taught. Other diſputation againſt their opinions than only by allegation of Scripture they would not hear: beſides it, they thought no other writings in the world ſhould be studyed, in ſo much as one of their great Prophets exhorting them to caſt away all reſpects unto human writings, ſo far to his motion they condeſcended, that as many as had any Books, ſave the Holy Bible, in their cuſtody, they brought and ſet them publickly on fire. When they and their Bibles were alone together, what ſtrange phantaſticall opinion ſoever at any time entred into their heads, their uſe was to think the Spirit taught it them. Their own Miniſters they highly magnified as men whoſe vocation was from God; the reſt their manner was to term diſdainfully *Scribes* and *Phariſees*, to account their calling an humane creature, and to detein the people as much as might be from hearing them.

The cuſtome of uſing God-fathers and God-mothers at Chriſtnings they ſcorned:

Baptizing of Infants, although confeſt by themſelves to have been continued ever ſithence the Apoſtles own times, yet they altogether condemned. The Euchariſt they received (pretending our Lord and Saviours example) after Supper; and for avoiding all thoſe impieties which have been grounded upon the myſticall words of Chriſt, *This is my Body*, *This is my Blood*, they thought it not ſafe to mention either body or blood in that ſacrament, but rather to abrogate both, and to uſe no words but theſe, *Take, eate, declare the death of our Lord*; *Drink, ſhew forth our Lords Death*. In rites and ceremonies, their profeſſion was hatred of all conformity with the Church of *Rome*; for which cauſe they would rather endure any torment, than obſerve the ſolemn *Feſtivals* which others did, in as much as *Antichriſt* (they ſaid) was the firſt inventor of them. The pretended end of their civil reformation was, *that Chriſt might have dominion over all*; that all Crowns and Scepters might be thrown down at his feet, that no other might reign over Chriſtian men but He, no regiment to keep them in awe but his diſciplin; amongſt them no ſword at all to be carried beſides his, the ſword of ſpirituall excommunication. They laboured to bring in Commo-

nity of goods, because Christ by his Apostles hath given the world such example, to the end that men might excell one another not in wealth the pillar of secular Authority, but in vertue. These men at the first were only pityed in their errour, and by a mercifull Toleration they gatherd strength, much more than was safe for the state of the Common-monwealth wherein they lived. The means whereby they both allured and retained so great multitudes were most effectuall: First, a wonderfull shew of zeall towards God, wherewith they seemed to be even rapt in every thing they spake. Secondly, an hatred of sin, and a singular love of integrity, which men did think to be much more than ordinary in them, by reason of the custome which they had to fill the ears of the people with invectives against their authorized guides, as well Spirituall as Civill. Thirdly, the bountifull relief wherewith they eased the broken estate of such needy creatures, as were in that respect the more apt to be drawn away. Fourthly, a tender compassion which they were thought to take upon the miseries of the common sort, over whose hearts their manner was even to powr down showers of tears in complaining that no respect was had unto them. Lastly, a cunning slight which

they had to ſtroke and ſmooth up the minds of their Followers, as well by appropriating unto them all the favourable titles, the good words, and the gracious promiſes in Scripture, as alſo by caſting the contrary always on the heads of ſuch as were ſevered from that retinue. Whereupon the peoples common Acclamation unto ſuch Deceivers was; Theſe are verily the men of God, theſe are his true and ſincere Prophets.——Nothing more clear unto their ſeeming, than that a *New Jeruſalem* being often ſpoken of in Scriptures, they undoubtedly were themſelves that New Jeruſalem, and the Old did by way of a certain figurative reſemblance ſignify what they ſhould both be and do. Here they drew in a Sea of matter by applying all things unto their own company which are any where ſpoken concerning divine favours and benefits beſtowed upon the old Commonwealth of *Iſrael*, concluding that as *Iſrael* was deliverd out of *Egypt*, ſo they ſpiritually out of the *Egypt* of the worlds ſervile thraldom unto ſin and ſuperſtition; as *Iſrael* was to root out the Idolatrous Nations, and to plant in ſtead of them a people which feared God, ſo the Lords good will and pleaſure was now, that theſe new *Iſraelits* ſhould under the conduct of other *Joſhuas*, *Samſons*,

and *Gedeons* perform a work no leſs miracu-lous in caſting out violently the wicked from the earth, and eſtabliſhing the Kingdom of Chriſt with perfect liberty. Now whatſoever they did in ſuch ſort collect out of Scripture, when they came to juſtify or perſwade it unto others, all was the heavenly Fathers appointment, his Commandement, his will and charge.

Theſe men in whoſe mouths at the firſt ſounded nothing but onely mortification of the fleſh, were come at the length to think, they might lawfully have their ſix or ſeven wives apeece; They which at the firſt taught judgment and juſtice it ſelf to be merciles cruelly, accompted at the length their own hands ſanctified with being imbrued in Chriſtian blood; They who at the firſt were wont to beat down all dominion, had at the length both Conſuls and Kings of their own creation amongſt themſelves; Finally, they which could not brook at the firſt, that any man ſhould ſeek, no not by law, the recovery of goods injuriouſly taken or withheld from him, were grown at the laſt to think they could not offer unto God more acceptable ſacrifice, than by turning their Adverſaries clean out of houſe and home, and by enriching themſelves with all kind of ſpoil and pil-

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lage; which thing being laid to their charge, they had in a readineſs their anſwer, that now the time was come, when according to our Saviours promiſe, The Meek ones muſt inherit the Earth.

Jan. 6.

THE END.